

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., April 3, 1930

NEW SERIES  
VOLUME XXXII. No. 14

## *The Last Month*

April closes the Southern Baptist Convention year.

Nothing which comes in after April 30th can be counted on this Convention year.

The budget receipts since November 1, 1929, to March 31, 1930, amount to \$84,403.11.

Specials from November 1, 1929, to March 31, 1930, amount to \$71,-443.83.

Total receipts from November 1, 1929, to March 31, 1930, \$155,846.92.

The budget receipts from November 1, 1928, to March 31, 1929, amount to \$74,454.62.

Specials from November 1, 1928, to March 31, 1929, \$61,469.92.

Total receipts from November 1, 1928, to March 31, 1929, \$135,924.54.

The budget fixed by the State Convention for 1930 calls for \$325,-000.00.

We should have for the budget to March 31, \$135,416.65.

Could all receipts have been counted on the budget we would have been ahead on March 31st to the amount of \$20,430.27.

As it is the Cooperative receipts are behind \$51,013.54.

It will be observed that this Convention year is running ahead of the previous year on both Cooperative and designated gifts.

From the above facts, our duty is clear and we have the month of April for making up the deficit. May it be said for one time at the close of April, WE HAVE DONE OUR BEST.

R. B. GUNTER,  
Corresponding Secretary.

Pastor G. S. Jenkins is happy in beginning his work at Lucedale. He says there is lots of work to do and some who are ready to help do it.

From Baptist headquarters have gone this week Dr. R. B. Gunter, Miss Lackey, Miss Traylor and Mr. Mize to attend the W. M. U. Convention at Tupelo. We hope to give a full report of the meeting next week.

Dr. Roger L. Clark is writing for Word and Way a series of articles on the differences between Baptists and Campbellites. This is a timely topic in view of the talk of union. And Dr. Clark is well prepared to write on this subject, having been a Campbellite and now being a loyal Baptist.

We are giving our readers this week an address by C. H. Spurgeon, whose sermons are still read with great eagerness and profit. This is a talk on soul winning which is a perennially fresh subject for Christians. The manuscript of this address was sent us recently by Pastor A. Cunningham Burley, at present and for several years a Baptist pastor in London. Pastor Burley's wife is a granddaughter of Mr. Spurgeon. The editor had the privilege of being in their home last summer. They have two fine sons who were born during a German air raid over London in the midst of the World War.

It is good to give the Lord credit for every favor that comes your way, but a little cash would be quite as appropriate.

Mrs. A. J. Aven returned this week to her home in Clinton after a stay of ten days in the Mississippi Baptist Hospital. She is much improved and we hope will soon be entirely well. This illness prevented her attendance on the State W. M. U. Convention in Tupelo this week, of which she has been president for several years.

Among other things which you cannot afford to miss in this issue of the Record is the article by Dr. Truett and others on "Preparing Worthily for the New Orleans Convention". The only thing that makes a convention worth while is the accomplishment of a great year's work and planning for another and better one. Discussion and criticism of the work is good in its place and in proper measure, but the thing we need most now is a band of brothers with a mind to work, a determination to carry on the Master's will to give the gospel to a lost and needy world. If your church did not get in on the special offering last Sunday, it is not too late to do it next Sunday. April is the closing month of our Southern Baptist year. In Mississippi our step has quickened in the past few months. May this closing month prove the best in our history.

**PREPARING WORTHILY FOR THE NEW  
ORLEANS CONVENTION**

As we approach another annual meeting of the Southern Baptist Convention, and as we face the needs and opportunities confronting all our Southwide causes, we, the undersigned servants of the Convention, desire to send our affectionate and deeply grateful greetings to our fellow-Baptists throughout all our wide-reaching Convention territory, and to bow with them at the throne of grace, in fervent prayer for the highest welfare and the largest serviceableness of our beloved denomination.

There are many things in our current Southern Baptist life to give us great joy and hope—such as the conquering spirit of evangelism manifest in Revivals in every section; the present, unprecedented era for the building of better houses of worship; the better training of our armies of young people, through the Sunday Schools, and the Young People's organizations; the vast work of our educational and training institutions; the gracious and constantly enlarging work that is being done by the Laymen's and Women's organizations. On the other hand, we must express our profound conviction that our whole missionary program, at home and abroad, should be greatly strengthened and enlarged, and that all the causes embodied in our Co-operative Program should likewise be worthily fortified, just as their needs and opportunities require, and as becometh the friends of our Divine Saviour and Lord. The absolute and unchanging authority of Christ, the poignant needs of mankind, everywhere, and the very safety and vitality of our churches, all imperiously call Christ's people to be true to Him and His cause, in such an hour as this. Our hearts may well tremble to the depths, by any suggestion of unfaithfulness, or even of delay, in caring worthily for Christ's Cause.

Surely, we must all be of one mind that our nearly four million Southern Baptists can do vastly better than we are now doing, to carry forward Christ's cause, and that we are now challenged, by every righteous motive that can constrain Christian men and women to worthy action, to find ways, speedily, to care more worthily for His cause. Never before in all their long and eventful history have our Baptist people faced, at home and on the foreign fields, such challenging opportunities and responsibilities to go forward, as now confront them. The rapid spread of the principles of democracy, of religious liberty, of the separation of church and state; the remarkable means of transportation and communication; the tremendous growth of popular education; the rapid breaking down of age-old traditions, have all combined to give our Baptist hosts their greatest opportunity to spread Christ's gospel, since the dawn of Christian history. The doors of opportunity are not merely open—they have literally been lifted off their hinges all around the encircling globe. In this destiny-determining hour, our risen, reigning Lord asks us all and each, for the wholehearted renewal of our vows to Him, and for the unreserved commitment of our lives and our possessions to Himself, for the furtherance of His Kingdom. He asks for nothing else at our hands and for nothing less.

At home and around the world, Christ's Kingdom has been halted, not because His people have not the money to support His work, but because all too many of them have been spending on themselves money which rightfully belongs to God. The situation that confronts our Baptist work is largely duplicated in the experience of the other large religious denominations of America. Again and again, Baptists have lifted up a glorious standard for the Christian world. They have been world leaders in the mighty struggle for religious liberty, in Bible translation, and in the holy enterprise of world-wide missions. As in our fair Southland and throughout our great nation, our Baptist principles, polity and ways of worship have found a fertile soil and a wide welcome, so is it with our missionaries wherever they have gone throughout the nations of earth,

with our principles of freedom, faith and fellowship. They have been and are being given the most gracious welcome. What a glorious thing it would be if our Baptist people would now seize the holy privilege of lifting up such a standard of Christian giving and living as would mightily challenge their fellow believers everywhere, and release such streams of Christian testimony and power as would gladden the whole earth!

By way of reminding our people of the imperious necessity of immediately addressing ourselves anew to the work of Christ, at home and abroad, we would faithfully face the fact that right here at our very doors, within the territory of our Southern states, there are more than eighteen persons, above ten years of age, who are not members of any church. Moreover, there are out yonder in the regions beyond, something like one billion precious souls, who, after 1900 years since Christ made the sacrifice for their sins, go groping on in their awful, spiritual blindness. How can Christ's people be half-hearted, self-centered and inactive in the light of such facts?

Still again, our brave and sacrificial missionaries on the front firing line are too often being compelled to make bricks without straw, while a veritable army of well trained volunteers in the homeland are pleading to be sent to the lands afar. Manifestly, the call to Christ's people to go forward in a mighty way, cannot, in conscience or safety, be evaded or postponed.

In this epochal hour, we would adjure our beloved fellow Baptists of the South, even as we adjure our own souls in the sight of God, that we all now dedicate ourselves to a deeper life of prayer than ever before, in our churches, in our homes, and in our individual lives. Our Divine Master's command to His early followers was, "Tarry—until ye be endued with power from on high." The conquests which He asks of His friends will be utterly impossible without Divine guidance and power. Our constant peril is that we shall calculate wholly with human resources, that we shall forget that it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." History will not let us forget that a new passion for lost souls and for enlarged missionary conquests has always owed its origin to a renewed devotion to prayer and the deepening of the spiritual life. It was so at Pentecost, when the early disciples of Jesus were transformed from weak and timorous men into irresistible witnesses for Christ. It has been so from Pentecost all down the centuries, and it will be so again, today and tomorrow, whenever and wherever Christ's people are willing to pay the price for spiritual power.

The crucial, vital question persists—are we willing today to pay the price for spiritual power? Everything worth while costs. Cost and value are indissolubly linked in Christian service. Ease is the undoing bane of Christians. Paul gladly paid the price for spiritual power, as did the other early Christians, whose triumphs were always preceded by mighty crusades. Such Christians shook the Roman Empire to its foundations, in one brief generation. If Christ's people will dare to be apostolic Christians today, in life and service, they will again have the apostolic power and triumphs.

There is no easy way to win this lost world to Christ. If Christians insist on finding an easy way, they are inviting certain defeat and disaster. The disciple is not above his Master, nor the servant above his Lord.

Southern Baptists will see certain victory for all their causes, whenever they give all the keys of their lives to Jesus, and put Him and His Kingdom first. If we would all do this for this month of April, the closing month of our Convention year, enough money would be brought, before the books close April 30, to revitalize our Home and Foreign Mission Boards, and all our other causes, and to release spiritual influences that would quickly permeate our own nation and all the nations of the earth. Whose heart doesn't beat faster at the very thought?

Let us make the month of April, 1930, forever memorable, by reason of our worthiest gifts to

all the causes included in our Cooperative Program. To such end, we would urge that all the estates of our Southern Baptist Zion go afield and stay afield, every day in April, in the noblest possible effort to inform and enlist all our churches, and all their members, to consecrate their lives and their possessions, for the furtherance of Christ's cause. Let the churches that give regularly through the budget, hail the privilege of greatly enlarging the budget, by bringing extra, gratitude offerings. Certainly, the churches that give irregularly, should all be faithfully informed and enlisted. Not one church, nor one individual member of a church, should be left out of cooperation with Christ's cause. Indeed, no one has a right to be a member of Christ's church who is not seeking in some way to help win a lost world to Christ.

In all this blessed crusade, the pastors are the Divinely appointed leaders. Not the Secretaries of the Boards, nor the Editors of the Papers, nor the Teachers in the Schools, are the leaders in the churches, but the Pastors. One time, even this time, may the Pastors be given such a conquering message as will enlist the men, women and children, everywhere, to care worthily for Christ's cause, in this eventful day in which we are privileged to live and serve. Let every unit, great and small, in city, town, village and country place, maintain the will to win. Let us steadfastly refuse to take counsel of enervating, pessimistic fears, or to magnify seeming difficulties. Difficulties are but new challenges to go forward with Christ. Let us think ourselves together, pray together, and be unitedly and joyfully resolved to pay the price necessary, to carry the great causes committed to our hands to a triumphant culmination.

Such a background of importunate, heart-searching, intercessory prayer, and of consecrated giving and living, for the days and weeks preceding the New Orleans Convention, will assure us, we confidently believe, the most purposeful, spiritual Convention that we have ever attended. Let both those who attend and those who do not attend, pray without ceasing, that God will soon send our whole country such a great, deep, spiritual revival of religion as will completely stem the tides of materialism, selfishness and sin that are now sweeping over our land. Yea, and let our most fervent prayer be that such revival may soon spread to all lands, for the universal betterment of mankind and for the glory of God. "Lead on, O King Eternal!"

George W. Truett,  
President of the Southern Baptist Convention.

Austin Crouch,  
Executive Secretary of the Executive Board.

T. B. Ray,  
Executive Secretary, Foreign Mission Board.

J. B. Lawrence,  
Executive Secretary, Home Mission Board.

I. J. Van Ness,  
Executive Secretary, Sunday School Board.

T. J. Watts,  
Executive Secretary, Relief and Annuity Board.

J. T. Henderson,  
Secretary Baptist Brotherhood.

Louis J. Bristow,  
Secretary Baptist Hospital Commission.

Miss Kathleen Mallory,  
Corresponding Secretary W. M. U. Auxiliary.

John R. Sampey,  
President Southern Baptist Theological Seminary.

L. R. Scarborough,  
Pres. Southwestern Bap. Theolog. Sem.

W. W. Hamilton,  
President Baptist Bible Institute.

O. L. Hailey,  
Gen. Secy., American Bap. Theolog. Sem.

Rev. G. W. Riley of Clinton is arranging dates for revival meetings. Bro. Riley has had years of experience in the evangelistic work in Mississippi and in other states. He can furnish a good singer or lead the music himself when necessary.

**BR**  
Make April a Great Month for Missions

## SOUL-WINNING

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Address by C. H. Spurgeon, one of the greatest preachers of all time, delivered in 1900 to the students of Pastors College in London, England.

"He that winneth souls is wise."

Soul winners are not self-made, but Christ-made. "I will make you fishers of men."

Divine call backed by Divine power.

Aim constantly at saving men. Tireless industry. Whitfield true to the symbol of his soul "a winged heart" and inscription "Astra Petimus" "We seek the stars" preached 18,000—34 years—10 per week. Wesley 42,400—53 years—15 per week. Engrossment in the Master's business.

Brainard, "I cared not where or how I lived, or what hardships I went through, so I could gain souls to Christ. While I was asleep I dreamed of these things and when I waked the first thing I thought of was this great work."

Efficacy is of God—fitness of instrument. Col. 1:25,28,29, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, fully to preach the Word of God—Christ whom we preach—warning every man and teaching every man in all wisdom—striving according to His working, which worketh in me mightily."

We are to be wise to win souls needs adeptness. As dear Father once said "Great soul-winners never have been fools."

A man whom God qualifies to win souls could probably do anything else. World made ministers—"Algernon", Martin Luther, rule a nation, command an army, work a Reformation. Need to be physicians—diagnose and prescribe; need to be strategists—enemies' tactics; need to be merchants—capital of truth. Soul-saving is no child's play; for God Himself, wins not souls without wisdom—Christ, God's great soul-winner is "the wisdom of God."

Gregory, "The art of all arts, the science of all sciences, appears to me to be the art and science of directing men."

God does not need man's learning—"True, says Dr. South," still less does He stand in need of man's ignorance. "Know how to do it."

"Win" . . . or "take". Fowlers and fishers no fools. Birdlime, decoys, etc. Rods, lines, bait. Warfare—Bunyan Holy War—Capture Man Soul. Wooing—Nearest mark. Love our fitters. All this is being wise and winning souls. Let me go a little further—metaphors to facts.

If you are wise, you will preach sermons which are meant to do execution. "Do you expect conversions after every sermon you preach?" "No." "Then you won't get them." This necessitates Home-dealing.

Luther—Each word fell like a thunderbolt.

Venn—Men fell before word like slacked lime crumbled to pieces.

"Take hold without mittens", Dr. Lyman Beecher.

Defensive outworks of Christianity are strong enough, assume the offensive—advance on the enemy and "shell" him out of his entrenchments.

As one puts it "Sermons supported and sinewed with the 'thus saith the Lord' and then charged with living truth and aimed directly at the conscience and the heart, singling out each hearer and saying 'Thou art the man—I have a message from God unto thee.' Hemming him in and smiting him down with terrible volleys until quivering and breathless he crouches between the law that condemns, and the cross that saves."

Fear not to preach "the law", "terrors of Lord". Christ spoke of "worm that dieth not", "furnace of fire", "outer darkness", "indignation—wrath to come".

Shun not to declare the heinousness of sin and the horror of its punishment.

Whitfield—"I love those that thunder out the Word."

Particular sins. Make a man feel that you mean him.

Before you can cure a wound you must probe it to the bottom. Keep back none of the truth. This demands solemnity. Look on sinners under

sentence of death. Realize the worth of souls. A Soul! A Soul! Think of its capacity—value—immortality. Breeds an intense earnestness.

Rowland Hill—"Beware. I am in earnest. Men call me an enthusiast—fanatic. Two men in a gravel pit, heard a mile off.

Sinai is too little known—seldom met with old experience of weeping nights, agonizing days.

Mr. Edwards! Mr. Edwards! is not God a God of mercy.

Dr. Nettleton—Dear Sir, don't forget that "God so loved the world."

In this line be wise to improve occasion. Hear of "improving death of late lamented". During plague of London—preachers spoke of Life as hair breadth, not hand breadth.

Three score and ten—twinkling of an eye.

How they preached! No polished periods. No learned arguments.

Old Time seemed to stand with his scythe.

Grim Death—sharp arrow on the bow. "Do thou shoot or I will".

Grave yawned out, "Here thou must lie, mouth stopped, breath gone, and silent in the dust."

Whitfield and thunderstorm.

"Hark the Eternal rends the sky!

A mighty voice before him goes—  
A voice of music to his friends,  
But threatening thunder to his foes.

Come, children to your Father's arms  
Hide in the chambers of His grace  
Till the fierce storm be overblown,  
And the avenging fury cease."

Be wise to use these special providences.

McCheyne—"He preaches as if he is a dying a'most to have ye converted."

We must be intense—passionate.

A decision is needed—we must not waver.

Be warm hearted and utter burning words.

Some keep their thoughts so long standing to be dressed that they are chilled.

"Correctly cold, and correctly dull,

Faultly faultless, icily regular, splendidly null."

Tholuck calls such "dried sweetmeats in a glass jar."

Popilius required Antiochus to withdraw his army from King of Egypt—sent message—drew a circle.

"In hoc stans delivera", literal "Answer before you move."

Press home the truth. Corner sinners. If wise will preach the Gospel only. This "the power of God unto Salvation." Soul saving truths made a specialty. Sin, Substitution, Sacrifice, Saviour. Hill—"great elsewhere."

Hackneyed texts. Simple story of cross. Be repetitious... "God so loved", "Lamb of God", Receiveth sinners. "Come unto me." Look, etc., etc. "In addressing a jury, I always expect that whatever I wish to impress upon their minds, I shall have to repeat at least twice and sometimes even more than thrice. Make much of Jesus Christ the Lord. "What did he preach about?" "Oh he is always at the same thing, forever exalting Christ." High praise! glorious monotony, sacred tautology.

Devil knows the power of a preached Christ. World too—Sceptics had to own its spell.

Renan—"Whatever may be the surprises of the future, Jesus will never be surpassed."

Theodore Parker—"Jesus spake for eternity, His truths ride on the wings of time; as He spoke for man, they are welcome, beautiful and blessed wherever man is found and so must be, till time and man shall cease."

Stuart Mill in his essays on Religion: "Whatever else may be taken from us by a rational criticism, Christ is still left a unique figure."

With such a Christ, let us be wise to win souls by speaking much about Him.

In order that they may be so, Use your Bible. This will make us wise unto salvation.

Baxter—"Spirit drenched in Scripture."

Whitfield read "Henry on his knees."

Chalmers' sermons held the Bible in solution.

A peculiar energy attends the Divine Word.

It is the Sword of Spirit—fire—hammer.

It is "perfect converting the soul", "making wise the simple."

"I will hazard the assertion," says Fisher Ames, "that no man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

Self culture must be our concern.

"This kind goeth not out but by prayer and fasting."

Feeble as a preacher—if feeble as a Christian. Necessary to feel the truths we preach in own heart.

Edwards—"Often I have had very affecting views of my own sinfulness and vileness, very frequently to such a degree as to hold me in a kind of loud weeping and sometimes forced to shut myself up."

Archbishop Usher used to go alone to the river side on Saturday afternoon, there to recount his sins and confess and bewail them in floods of tears."

How much more might be said: On Patience needed; Perseverance; Common sense; Tact; Fearlessness; Tenderness; Plainness. "Wise as serpents", "Harmless as doves".

Demands all.

From a thousand wires welded into one they forge the Damascus blade, that can divide the gossamer or cut an iron bar asunder. So only let the manifold energies of one's being be molten into a single force, by the potent heat of a mighty purpose to save souls and so serve God and that holy and steady resolve will shape a life invincible by aught except almighty itself." Leave you to follow on with He that winneth souls is wise.

"Everlasting, enduring," "Lashing work done here." They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

God is glorified. "Makes God look big."

Truth is honored. Lame man healed—could not say aught against thee.

Earth is holier. Tide of sin checked.

Heaven happier. Angels rejoice; God sings.

"He held the lamp of Truth that day  
So low that none could miss the way;  
And yet so high to bring in sight  
That picture fair—"The World's Great Light."  
That gazing up—the lamp between—  
The hand that held it scarce was seen.

He held the pitcher, stooping low,  
To lips of little ones below,  
Then raised it to the weary saint  
And bade him drink—when sick and faint;  
They drank—the pitcher thus between—  
The hand that held it scarce was seen.

He blew the trumpet soft and clear  
That trembling sinners need not fear,  
And then with louder note and bold,  
To raze the walls of Satan's hold,  
The trumpet coming thus between,  
The hand that held it scarce was seen.

But when the Captain says 'Well done  
Thou good and faithful servant—Come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp,'  
The weary hands will then be seen  
Clasped in those pierced ones—nought between."

BR

In a recent letter from Rev. L. E. Lightsey, of Montrose, Miss., who is well known to all the readers of The Baptist Record, he states that during the snow his wife fell and has been confined to her bed ever since. She has been carried to Newton to the hospital for treatment. We know that many of their friends all over the state will be sorry to learn of this, and will join us in prayer for her speedy recovery. Brother Lightsey is one of the most faithful men in the denominational work and has been connected with the subscription department of The Baptist Record in field work for several years.

BR

Make April a Great Month for Missions

## Editorials

### THE BIZARRE IN RELIGION

When a young man walks out with a red tie, blue clothes, purple socks and a few other colors that do not match very well, you speak of his outfit and his tastes as decidedly "loud". Or you may have seen an equally noisy apparition in female attire. The effect is striking and was doubtless so intended. It would hardly be an unjust criticism of our generation to say that it is afflicted with loudness. That is, the desire to make an impression even at the expense of good taste has seized us. That is why the word bizarre is used above, if the writer properly understands the word.

Not merely in dress does this desire for the bizarre appear, but in other lines where good taste, not to say good sense, is sacrificed to the desire to make people open their eyes and prick up their ears. You have become familiar with jazz in music, or with over gorgeous colors or striking arrangement in the art of painting. But we are not pursuing this into other lines; our concern is about the bizarre in religion. What in other lines is chiefly a matter of taste and question for artists to consider, in religion becomes a matter of right and wrong of the moral state of mind.

And this state of mind is not a characteristic of our age alone, nor of any one age. There have probably always been people who demanded highly seasoned religion. A perverted appetite was not satisfied with wholesome food, but had a craving for pepper and mustard and dill pickle, till a disordered stomach becomes incapable of digesting anything at all.

You will find them among the people who attended in some manner upon the ministry of Jesus. More than once they made the demand upon him for a "sign". They were not seriously seeking satisfactory proof of the claims of Jesus; they had an itch for the marvelous, the striking, the bizarre. It was not satisfaction for the soul, it was sensation for exciting and satisfying of their curiosity. It was not the milk of the word they desired, it was jamaica ginger that they preferred. They wanted their gape and gasp. Something that would make their eyes bulge, their ears tingle and their tongues to wagging.

Did you ever see the folks that could not be pulled to church on Sunday with all the king's horses, who would skin their shins to get over the plank seats at a tent meeting of a vagabond evangelist who would lambast the churches and consign all the pastors to perdition? That's what we are talking about. Antics in the pulpit, jokes of doubtful hue or odor, this will draw some people who don't know what a prayer meeting looks like, and to whom a Sunday morning service or sermon is too tame an affair to attract or hold them. A catamount is much more to them than the Lamb.

Let some man or group come to town who professes to heal diseases and the auditorium will be crowded. And the next note you hear is that of despair from the pastor that he can't have a meeting in his church, because somehow it seems to fall flat. Probably there were people in Paul's day that preferred to hear a man who "beat them in the face", rather than one who showed them the way of life.

Certainly Jesus encountered people who demanded the bizarre for they would stop him in the midst of a sermon to ask for some miraculous manifestation of a divine commission. But notice two things Jesus said in reply to this demand. He said it indicated a perverted state of mind, a corrupt moral condition, a hopelessly iniquitous complex. He said, "A wicked and adulterous generation seeketh after a sign. And no sign shall be given it"—except that of His resurrection. The bizarre in dress or art may be simply a sign of vicious taste, but when it shows up in religion it reveals a wholly perverted

moral state of soul. It is the desire for sensation masquerading in the name of religion. It is seeking to make religion a minister to sensuous pleasures. It is the endeavor to make a showman of the Lord Jesus Christ. It is reducing religion from the ministry to morals and the souls of men, to a mere instrument of entertainment.

The other thing which Jesus said in this connection follows naturally and it ought to be borne well in mind. He said this sort of religious interest which could be satisfied with nothing but the spectacular was short-lived and left a man worse than he was before. The words which He used were, When an evil spirit is cast out of a man or a community under conditions of this sort, the evil spirit wanders through waterless places seeking rest and unable to find it. At last it decides to return to the man from whom he had been driven. He comes back and finds him like an unoccupied house, "empty, swept and garnished." So he goes and gets seven other spirits worse than himself, and they come in and stay. The last estate of the man is worse than the first.

Isn't that a description to fit the man or town where the spectacular, the bizarre has been demanded of the preacher or evangelist, and the poor preacher has yielded to the appeal and pitched his ministry upon a plane to satisfy the vulgar requirement of the unspiritual, whom Jesus calls "a wicked and adulterous generation?"

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### ARE WE ABLE?

—O—

On another page will be found an article by brother B. W. Walker on the College situation. We are glad for the brethren to speak their minds, and none the less when they differ from the editor or call him to account. Baptists are for open discussion. The work belongs to us all, and the institutions are the possession of all the Baptists in Mississippi, "Brethren, if you have any word of exhortation, say on".

As Brother Walker refers to an article by the editor, it is not out of order for the editor to make a few remarks. We do not take the paragraphs in their order, but as they come to us now. Brother Walker thinks those who have written on the subject of our colleges are missing the mark; that they ought to tell all the defects of these institutions, and point out the faults in management. Probably we are safe in leaving that to him, and we are willing for him to point out evils that ought to be corrected and the way to correct them. Let's try to be constructive in our criticism, to help the cause and not to kill the work. And let us be sure that we have accurate information that can be substantiated.

Brother Walker more than intimates that our Christian Education is not Christian to the degree that it ought to be. That is a blanket charge and too vague to be satisfactory. Perhaps every friend of Christian Education would welcome constant improvement here. But it is too general a criticism to say that our colleges are not making better Christians, or doing a genuine Christian service. Surely this is not true of all of them. If it is true of specific cases it is not fair to bring a blanket charge against all. And if it is true of any one of them, it is only a temporary condition which can be corrected and ought to be. It will do no good to try to create the impression in the minds of our people or of the world that all our colleges are nests of foul birds. The best of this is that it is not true. There is no man living that we ever heard of who would be willing to throw away the helpful service our colleges have rendered the cause of Christ. The products of these institutions in Christian men and women have been among God's greatest gifts to the world. To call names is not necessary. Everybody knows it that knows anything about Mississippi Baptists. Brother Walker thinks the "vices of our present institutions" ought to be discussed. We doubt the wisdom of dwelling at length on their vices in public print, until first a faithful

effort has been made to reach the trouble by an appeal to the boards of trustees. But the brethren may discuss it in their own way.

Another remark of brother Walker's calls for a word. He says "It seems to me we are relying too much on possibilities and too little on the Spirit of God". Again: "I do not believe that we need piles of money as badly as we need the presence of our Master". It is not necessary to discuss this point. One may entirely agree with the statement and yet not believe that it is necessary to set the presence of the Master over against money. The two are in no way antagonistic. Jesus watched the people as they put their money into the treasury. Suppose Moses had said when the call was made for offerings to build the tabernacle, We do not need money so much as we need the Lord. Both were needed and are needed. If you have one you are apt to have both. We do not believe brother Walker is of that class but there are people who take refuge in pious phrases about the need of God to avoid the obligation to give. Let us carefully avoid giving aid and comfort to shirkers.

The most important part of this discussion comes back to the question, "Are we able". Brother Walker seems to think we are not able, because we are not willing. Now ability is a very stubborn fact, but willingness is a movable and removable quantity. How anybody can say we are not able is beyond understanding. The Presbyterians, numbering only about one tenth of the Baptists in Mississippi, raised a few years ago nearly a million dollars for their schools. We are surely not less able than they. We are spending millions annually for the comforts and luxuries of life. And we can support our schools if we are willing to put the kingdom of God first as he teaches us to do. It is the business of the preachers and the school men to lead our people, under God, to be willing. "It is God who worketh in us to will and to do of his good pleasure."

The comparison between expenditures of any state school and any denominational school is misleading. The Delta College, for instance is a new school, and buildings were a necessity. The larger part of the expenditure there was for buildings. It is also misleading to leave out of the receipts of our Baptist schools the income from endowments. The state schools have no endowments.

Finally it is not necessary for us to have as big a school as somebody else, or to spend as much money in order to do as good work, or a distinctively Christian work. One store may employ a hundred clerks, and another store only ten. But the store with ten clerks is not necessarily put out of business, or destroyed by competition. It might not be a bad time to remember that two out of five of the presidents of our state colleges were educated in one of our Baptist colleges.

—BR—

### A LAYMAN'S SUGGESTION TO PREACHERS

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When one loses interest in church work, begins to attend irregularly and fails to support the church financially, the usual excuse is that he does not like the pastor. This is not a legitimate excuse because we should go to church not because we are attracted by an individual but because we feel the need and desire of coming to God's house to worship. Our worship should not depend upon any individual. Even Christ did not please everybody. How then can we expect a human being to? Can we afford to let our likes or dislikes of a person determine the extent of our relations with God? When we worship God with our whole heart, we are sure not only to like our pastor, but to love all who are enjoying the same relationship with God.

But this duty of the members of the church does not remove the responsibility from the pastor of striving to attract not only the membership but also those who are outside of the church. Christ employed methods which would appeal to those with whom He came in contact. The pastor's ears should always be open, endeavoring to get the attitude, suggestions and point of view of the church membership. "We strive to please"

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should be the slogan of the pastor and church as well as of the business concern. Where there are a hundred people who would come to church in spite of the pastor, there are a thousand who will come if attracted by the leaders of the churches. If this be true, the pastor does have a direct responsibility of catering to the people. It is certain that people cannot be reached when they are not attracted to the church. They may be reached if brought into the House of God.

One of the cardinal purposes of the church is to be of the most good to the greatest number of people. To reach this aim, the interest and attention of the people must be secured. When interest is secured, the people will come. When voluntary attention is given, good is sure to result.

There are two things I wish to mention in connection with securing interest and attention. The first is the length of the service, especially the length of the sermon. There was a time when people could go to church and listen rather attentively to a sermon for an hour or even two hours. It may be that we are not as good Christians as we were then. Certainly we are not as consecrated as we should be. Nevertheless, it is a fact that few preachers can hold the interest and attention of the congregation for any great length of time. Is it best then for the preacher to go ahead and preach for a long time, condemning the congregation for its inattention, or should the pastor adjust himself to the changed condition?

Personally, I do not believe that the failure of the one who preaches to hold the listener's attention, is due to a weakening of Christian faith. I believe that it is largely due to an increase in nervousness in all people of this country at least. This nervousness is due to the speeding up of all activities in our daily life. How much faster do we live now than fifteen or twenty years ago? Consider transportation, communication, increased production and all other lines of activity. This has expressed itself in our religious life.

But what is to be done about it? This business of feeding one's mind and soul is like feeding one's stomach. Just the amount of food that the stomach wants is beneficial. Too much food is worse than too little. Too long a sermon is worse than too short a sermon. When a preacher talks until he loses the attention of the congregation, then the benefits already secured are lost. So many preachers seem not to realize that they do not get the congregations and fail to hold the attention of those who do come, because they do not know when to stop. A twenty minute sermon is of much greater benefit than one forty minutes or an hour in length.

The other point that I want to mention in connection with the securing of interest and attention is closely connected with that of the length of the sermon. Possibly it can be charged that the pastor does not spend as much time in the preparation of the sermon as was done fifteen or twenty years ago. Certainly too much time cannot be used in preparation. If more time were used in preparation, less time would be needed in presentation. If a pastor knew just exactly what he was to say before he entered the pulpit, less time would be used in wandering from the subject selected. People are interested in a sermon when the pastor has spent enough time in study, that he can present it in an attractive manner. I believe that God gives His servants inspiration, but I do believe that He expects study of them.

It is characteristic of people that they do not give attention to reading as well as to speaking. Therefore, get away from the reading of a sermon. Try to do away even with your notes before entering the pulpit. I remember the first prayer I made in public. I felt beforehand that I could not pray, but I had to. So I wrote a prayer and read it at the proper time. But I determined that I would never read another one. Since then I never have worried about praying in public. I have not learned how to pray, but I know that one from my heart is more effective than one from my paper.

A short sermon, carefully prepared, and delivered from the heart will tend to increase the interest and attention in our religious services. As a result we will have a larger attendance. A greater field of service will be opened to the pastor.

The writer has expressed himself not in a spirit of criticism, but with the hope and prayer that the Baptist denomination may be enabled to exert a greater influence and be of greater service in God's kingdom work.

#### CHRISTIAN EDUCATION AGAIN

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We have recently had some interesting articles in the Record on Christian Education. I make special mention of the articles under the titles of "We Are Able" and "We Are Well Able". Both of these articles charge those who disagree with them on this point to be lacking in information. However in each article no figures are given to sustain their opinion. If all our Baptist people in Mississippi tithed these articles would be true, but as we are now giving it is not true. There is a great deal of difference in being able to do a thing and doing it. This plunging on possibilities has placed almost every department of our work under a depressing debt. It seems to me that we are relying too much on possibilities and too little on the Spirit of God. Our denominational tactics remind me of the circular letters we receive from the oil driller who always wants a little more money to get the well a little deeper. The thing that would help the cause of Christ in Mississippi more than any other thing would be for our drillers to announce to us that they have "struck a gusher" and for the dividends to flow back into our reserve. I do not believe that we need piles of money as badly as we need the presence of our Master.

Are we able as we now give to support our present Educational Program in Mississippi? I have just called the President of the Delta State Teachers College and he tells me that they spent \$400,000.00 last year for buildings and an additional \$80,000.00 for the running expense of the college. It is interesting to note that this is \$155,000.00 more than Mississippi Baptists plan to spend for all causes during this year through the Cooperative Program. He told me that they were asking for \$150,000.00 per year for running expense after this year. If it takes \$150,000.00 to maintain D. S. T. C., and we maintain our colleges with equal advantages it will cost Mississippi Baptists \$450,000.00 to maintain our three standard colleges and an additional \$50,000.00 to support Clarke College. This is a total of \$500,000.00 that it will cost Mississippi Baptists to adequately support its present Educational Program. Suppose we say, for argument sake that students in these colleges pay in tuition, \$150,000.00 to be used as a part of this fund, (I realize that this is much more than is really paid in but I am trying to avoid an overstatement of my case) this would still leave a balance of \$350,000.00 to be raised by the denomination, which is \$25,000.00 more than we plan to raise this year through the Co-Operative Program. Since Christian Education receives 29% of our Co-operative receipts, and it would require \$350,000.00 to carry on our work on a par with our state schools, it would necessitate the raising of \$1,206,000.00 by Mississippi Baptists. You will note that this is almost four times as much as we are now giving. So then we must persuade Mississippi Baptists to give four times as much as they now give or use all the money that we receive for all purposes for Christian Education. (This statement is made on the assumption that we will adequately finance our colleges.) Now some of these brethren that have ALL THE FACTS IN THE CASE can doubtless tell us how we can get our people to give four times as much as they are now giving. I do not think it can be done by increasing the appropriations to Christian Education at the expense of our Mission Program. I have used D. S. T. C. in these comparisons because it is nearer on a par with our denominational colleges in enrollment than our larger state schools. I have not figured any

buildings or repairs in the allotment to our Christian schools because it was not so figured in the appropriation to D. S. T. C. Some of our colleges are badly in need of buildings and repairs.

But I doubt that if these articles on "Able" are really hitting the right nail on the head. The best method that I know of to persuade an investor to increase his investment is to show the right amount and kind of interest on investments previously made. If Mississippi Baptists have any business in Christian Education surely the major business is to see that it is Christian both in theory and in practice. Since these writers have so ably dealt with the virtues of our educational program, and since they are in positions of honor, trust and leadership, surely now in order to be fair they will discuss the vices of our present institutions, if there be any vices. If our educational institutions are doing what we have a right to expect, they ought to say so. If not they ought to say so. It is not fair to discuss one and leave the other out of the discussion. Sincerely, B. W. Walker,

Pastor Shaw Baptist Church.

#### THE HOME SECRETARIALSHIP OF THE FOREIGN MISSION BOARD

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The Foreign Mission Board wishes to give to its constituency the following information about an important phase of its work:

For many months Secretary T. B. Ray has been directing the work of the Board both at home and abroad. There is urgent need for an additional secretary, and the Board, since last October, has been making diligent search for a man who would be suitable and available for the position of Home Secretary. At a recent meeting of the Board it was decided to invite one of our own missionaries, Rev. William Eugene Sallee, to come home and take up this important work. Brother Sallee replied as follows:

"Our lives belong to Christ and are dedicated to him for the evangelization of the world. We cannot give up being missionaries to China. If as missionaries we could be used at home to help the cause of Foreign Missions, we would be willing to come for a time."

The Board fully sympathizes with Brother Sallee's attitude in the matter and has asked him to come under the conditions implied in his cablegram. The Board expects him to come without delay.

To many of our Southern Baptist brotherhood Brother Sallee needs no introduction or commendation, as he is widely known. He has been a missionary in China for twenty-five years. His visits to this country, when on furlough, have been signalized by fruitfulness in stimulating interest in the cause of Foreign Missions. He has a vigorous and attractive personality, is a speaker of marked ability, is in thorough accord with the best thought and ideals of Southern Baptists, is a man of the highest character and loves Foreign Missions with all his soul. He is in every way eminently qualified to render the service which, at this particular juncture, the cause so much needs.

—R. E. Gaines, President.

Bro. R. G. Joiner writes: "I am not leaving Waynesboro Baptist Church, as I thought of doing. The church will not let me go. I am here for a while longer."

The church at Drew was dedicated Sunday. Dr. Webb Brame of Yazoo City, who was pastor when the church was built, preached the sermon. —W. R. Cooper.

Rev. J. W. Hicks of Bellefontaine, closed out a series of sermons last week at the Baptist Church at Derma on the theme, "The Great Tribulation". Brother Hicks is an able, godly man and a great expounder of the gospel truths, sound in the faith and zealous in the work. Large crowds were in attendance from over the county. —W. M. Shelton.

—BR—  
Make April a Great Month for Missions

## EVANGELISTIC AND ENLISTMENT PRODUCTS OF THE MOUNTAIN SCHOOLS

(J. W. O'Hara, Supt.)

The annual revival has been held in most of the mountain schools. All were successful. Teachers and pupils were soul winners in earnest effort to win the lost. Rarely does a session close with an unconverted pupil in one of our schools. These won become winners of souls back in their home communities. The value of the schools as evangelistic agencies cannot be expressed.

Eldridge Baptist Academy has had 132 graduates since 1922. These have gone to almost all parts of Northwest and Northern Alabama in various pursuits. 25 are teaching, 10 are trained nurses, 25 are in business, many as managers, 25 have married and are building Christian homes, about half dozen are ministers, possibly 3 are ministers' wives, quite a number are in college. This does not include the many who have gone from the institution since its founding in 1906. One who graduated in 1917 is Postmaster in a large Northwest Alabama town, handling all the mail that comes to the county, and distributing it local delivery and rural routes, is Superintendent of the Sunday School, holds an influential position in the county Sunday School work, belongs to a number of fraternal organizations, has interesting family of six children, and is a trustee of his Alma Mater, Eldridge Academy. All Northwest Alabama and adjacent territory has been enriched with the products of this splendid school.

Fruitland Institute, Hendersonville, N. C., has trained fifty preachers, twenty-five have become Home and Foreign Missionaries, about one hundred girls are trained nurses, at least five are county superintendents and college instructors, five hundred are public school teachers, and doctors, lawyers, farmers will mount into other hundreds. Seventy per cent of the teachers in Henderson County are former Fruitland graduates, and in the last reports from the State Department of Education Henderson County led in scholarship.

Newton County Academy has furnished almost one hundred per cent of the county teachers of that section of Arkansas. It has greatly stimulated the growth of church life. It has opened the doors of opportunity to hundreds, who have gone out into all walks of life. On account of the school being dropped by the Home Board, the trustees had to make adjustment to carry on this year. The first two high school grades are cared for by the County. The two upper grades are supported by tuition. The principal has been poorly paid so far, yet he has not complained. He has felt that he is a missionary, serving at a great sacrifice. Arkansas Baptists own the property, and should maintain this school as one of their lighthouses in the mountains. The writer is entirely familiar with the conditions, and does not hesitate to say there is no more promising mission field in the State than this. Investments there to the present will bear fruit in time and eternity.

Southwest Baptist College, Bolivar, Mo., has helped 134 in one way or another during the session. The industrial department is opening the way of life and service to hundreds. The large number of ministerial students who go from this institution have leavened the entire southwestern part of the State and the regions beyond. Its record of service is large, and the fruitage from the pupils is abundant.

There are seven million southern mountaineers. At least three million of these are unsaved. The mountain churches are not more than ten per cent enlisted. The last United States Census gives Baptists fifty-one per cent of all church membership. The Southern Mountaineers are, therefore, in the largest measure a Baptist responsibility. The mountain school is the most effective evangelistic agency to reach them, and also the most fruitful source of reaching and enlisting the church forces. Shall Southern Baptists recede from this strategic position, and turn it over to those who will teach Unionism, Mod-

ernism, Holy Rollerism, and other errors hostile to Baptist truth? What will be the answer?

### THE WAY THROUGH

There have been many crises in our Southern Baptist work. But we are now approaching the crisis of crises.

Without a miracle in the next thirty days, we are going to drop hard in receipts again this year. The sad thing about this is not the debts it makes upon us, but the state of mind it shows in us.

I have travelled much over the Southern Baptist Convention in the last three years and I am in touch with the general mind of our Baptist ministers and of our people. I find that there are two extreme wings: a right wing desperately loyal to our organized work; a left wing destructively critical of our work; and a wide middle almost indifferent to our work. Our only hope now is to get to the middle again with the vital principles of the New Testament.

Our institutions are imperiled. But we must save our people before we can save our institutions. The alternatives that now confront us are (1) Institutionalism, or (2) Chaos, or (3) a Revival.

The Steward League of Baptist Ministers is now five years old. It seeks to be a free movement among ministers called of the Holy Spirit to lead our churches into Revival. It is neither the right nor the left. It is not "a tool of the Executive Committee." It is not "a refuge for disgruntled and soreheads." It is striking in the middle.

This Steward League will hold its Fifth Annual Steward Ministers Conference in the First Baptist Church, New Orleans, Tuesday, May Thirteenth, Seven P. M.

We want in this meeting every Baptist preacher who has glimpsed the Spiritual Stewardship of Material Wealth as the central religious issue wherever the Lordship of Jesus Christ touches our materialistic civilization.

We want in this meeting every minister among us who sees that covetousness in our churches, and threatened bankruptcy in our Baptist work are just different sides of the same thing.

In this Conference about one thousand of us Baptist preachers are going to try the main highway; we want to quit so many detours. We mean to find The Way Through.

Come and be with us. Come praying.

—Walt N. Johnson.

Secretary Steward League.

Mars Hill, N. C. March 26, 1930.

### "HAVE THE FAITH OF GOD"

Use the faith God has already given you. You have faith, or you could not be a Christian. Use your little faith and it will increase by use. Plant a few grains of it, and you will find it will grow and multiply. George Muller said that when he began his ministry, it was as hard to believe for a pound as it was for forty years later to believe for one thousand pounds. He was like the Thessalonians, to whom Paul wrote, "Your faith groweth exceedingly."—Ex.

### "I KNOW MY DUTY"

Years ago John Wesley wrote in his diary: "I went to church this morning, and I heard a very poor sermon. But I went again this afternoon. Praise God, if the minister does not know his duty I know mine."—Miss. Visitor.

### Little Cradles

All over the earth they are swaying,

The nests where the little ones lie.

And the faces, black, brown, white or yellow,

Are watched by the Father's kind eye.

Because, long ago, in a manger,

The Dearest of little ones lay,

Our hearts turn with prayer to the Father

To bless every baby today.

—The Missionary Helper.

### BR

Make April a Great Month for Missions

### LITERARY DIGEST PROHIBITION POLL

N. S. Jackson, Superintendent,  
Mississippi Anti-Saloon League

The following letter will be illuminating to those who think that the tabulated results of the Digest's Poll, indicate the attitude of the people, generally on the prohibition question:

Law Offices  
Musgrave, Bowling & Hessey  
Baltimore

March 5, 1930.

Editor of the Literary Digest  
354-260 Fourth Avenue  
New York, N. Y.

RE: Nation-Wide Prohibition Poll.

Dear Sir:—You have embarked upon an enterprise with the very laudable intention of attempting to obtain the public opinion upon the prohibition question, by arranging for a Nation-Wide Prohibition Poll.

Were it possible for you to secure the actual vote of each individual the purpose of your effort might be possible of accomplishment, but in view of several instances that have occurred in my presence, or within my personal knowledge, it is manifest that your splendid effort will be of no avail, and in fairness to all concerned, these occurrences should be brought to your attention.

In one instance I know of a very aggressive anti-prohibitionist, who in some manner secured fifteen of the ballots, all of which he marked and returned to you favoring a repeal of the Prohibition Amendment. In another case there were six similar votes sent you by one person. Again an acquaintance received two ballots, one at his place of business and the other at his home, both of which he marked and returned to you. Strange to say, the ballot I received came to me already marked in favor of a repeal of the Prohibition Amendment.

On the other hand, among the members of my family, business associates and employees, there is a majority of dry sentiment, but as far as I can learn only one vote has been sent out by them.

In view of this palpable "stuffing" of the Ballot by the anti-prohibitionists, coupled with the failure of so many of the dry people to vote, the inescapable conclusion is that the result of the poll will be overwhelmingly wet, but under such conditions, can you fairly and honestly represent to the public that such a vote in any way accurately indicates the real sentiment of the people?

Very truly yours,  
GM:LS (Signed) G. W. Musgrave.

### SUNDAY SCHOOL ATTENDANCE MAR. 30

Brookhaven Church	595
Offering	\$70.12
Drew Church	255
Gulfport, First Church	374
Collection	\$163.13
Jackson, First Church	722
Jackson, Calvary Church	806
Jackson, Griffith Mem.	326
Jackson, Parkway Church	200
Jackson, Davis Mem.	369
Meridian, First Church	731
Collection	\$96.88
Okolona Church	225
Collection	\$11.11

When anyone says that times are so hard that money cannot be donated for our colleges, it should be remembered that the country spends \$2,000,000 a day for the movies, \$6,000,000 a day for the automobiles, more for gasoline than for schools, and more for cigarettes than for churches. It should not be a difficult task for any city, which has a college in it, to raise \$100,000 a year for endowment for three to five years, if only our citizens once get this cause upon their hearts.—Baptist Courier.

Rev. Carl M. O'Neal is now making his home in Jackson, 409 North Street.

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Make April a Great Month for Missions

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**Extract from the "Manchester Guardian," (England) of March 7th Issue.**

**ANTI-RELIGION IN RUSSIA**  
"Steady Suffocation"

**HOW THE BAPTISTS HAVE SUFFERED**  
"Turning the Screw Slowly"

(From our London Staff)

Fleet Street, Thursday.

The Baptists are the only Protestant denomination in this country that is also strong in Russia. The Baptists in Russia, who probably number about a million—there are no statistics available,—are, of course, affected by the anti-religious policy of the Soviet Government. A good deal of information about what is going on reaches Dr. J. H. Rushbrooke, the secretary of the Baptist World Alliance in London, and today he gave to a "Manchester Guardian" representative a summary of the position as it is known to him.

Much of his knowledge has been derived from persons who have left Russia in the last six months, in one or two cases as late as the beginning of this year. Dr. Rushbrooke has other sources of information about which nothing can be said for obvious reasons. His conclusion is that the position has become very much worse since the Law for Control of Religious Bodies was Promulgated last April.

In June 1928, the World Baptist Congress at Toronto was attended by twenty Russian Baptists. The Rev. P. V. Ivanoff-Klishnikoff, secretary of the Russian Baptist Union, then stated that at that time there was liberty for every citizen to carry on religious propaganda. Religious periodicals could be published, and in 1927 official authority had been given to open in Moscow a preachers' school.

**Banished to Siberia**

"Not one of these statements," said Dr. Rushbrooke, "is now true. Religious propaganda is now prohibited. The district evangelists employed by the Russian Baptists are no longer allowed to work. The Russian Baptist Church has been dissolved. The preachers' school was closed in March, 1929, by the simple expedient of imprisoning the staff. The Rev. P. V. Ivanoff-Klishnikoff has been banished to Siberia.

"Further, since the beginning of 1928 the arrest of Baptist preachers and organizers has been common. Some names are known to me, but they are few, for there is, of course, no freedom of correspondence. I have evidence that indicates that not less than 200 Baptists have been arrested, some of whom no doubt have been since released. How many are still in prison I cannot tell. At present I believe that services can be held, but any kind of religious activity beyond that is barred.

"The Baptists are steadily losing their places of worship, which are usually hired halls. At Novo-Sibersk a church which cost 100,000 rubles has been seized by the authorities, and I find today from the Swedish paper 'Svenska Morgenbladet' that the largest Baptist property in Leningrad has been taken.

**'Carefully Organized Persecution'**

"The persecution that is now going on is more widespread and more carefully organized and more effective than at any period prior to the beginning of 1929, but the utmost care is taken to turn the screw slowly and only so far as it can be safely driven. There is no desire on the part of the authorities to inflict suffering for the sake of it; the campaign is against religion itself, and the goal aimed at is its extinction. Far too much stress has been laid on atrocities which are now becoming rare. The Baptist appeal had nothing to do with politics; the methods it commends are purely religious and are directed to trying to rouse sympathy for those who are suffering from this attempt of the Russian Government to establish their 'culture' on a materialistic basis.

"The technique of persecution is being steadily improved, and what is happening in Russia now is the steady suffocation of religion."

# Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## The Spiritual Value of Giving

(Continued from last week)

### IV. WHEN THE SPIRITUAL VALUE OF GIVING IS NOT RECOGNIZED.

When people lose sight of the spiritual value of giving, they will have only one object in view when making and working their financial plans and programs. That objective will be to secure enough money to enable them to meet the needs of local and denominational work. Their only objective being to "get money," it will not matter so much to them how they get it, or when they get it, or who they get it from, just so they get it. This being true, they will not depend upon stewardship, but will resort to all kinds of plans and schemes in order to get it. Some will resort to high pressure campaigns, some will resort to begging, some will resort to suppers, entertainments and bazaars, some will depend entirely upon the gifts of the more able and liberal givers and will do little or nothing to enlist the poorer and younger members in the support of the Lord's work, etc. All such plans are unscriptural. Since they are unscriptural, the Lord's people cannot evangelize a lost world by means of them any more than they can evangelize a lost world by means of anything else that is unscriptural. Those who practice such plans therefore do not enjoy the favors and the blessings of God.

### V. WHEN THE SPIRITUAL VALUE OF GIVING IS RECOGNIZED.

When people recognize the spiritual value of giving, they will have two objectives in view when making and working their financial plans and programs. One objective will be to secure enough money to enable them to meet the needs of both local and denominational work, and the other objective will be to enlist and develop, by means of their financial plan, the spiritual life

## OUR BURNING BUSH

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(By J. E. Gwatkin)

Twas there within the desert bare  
That Moses saw the burning bush;  
There where the pure untainted air.  
Was silenced with a solemn hush.  
  
There he received his message grave  
Directly from his father's God;  
Which sent him forth his own to save  
Through his empowered rod.

There with the world shut out from view  
His soul could stand in awe,  
And he could go with judgment true  
To write his nation's law.

In desert wastes have prophets oft  
Their mighty visions' seen;  
Hence have they come to hold aloft  
God's will for king or queen.

Twas in Arabia's burning waste  
Paul tarried with his Lord;  
Nor thence did go with undue haste  
To preach his conquering word.

God give us now some burning bush  
Where we may see thy flame!  
O calm our rash, unholy rush  
And save us from our shame!

Help us to wait with reverent mien;  
Unshod and hushed to stand,  
Till we our visions too have seen,  
So needed by our land!

O give us prophets, Father, God!  
Men who have stood in awe;  
Who in thy deserts shoeless trod  
To find thy holy law!

of the givers.

The second objective will cause them to discourage all unscriptural financial plans and to foster only such plans that will enlist and develop the spiritual lives of the givers.

There is but one financial plan that will enlist and develop the spiritual lives of the givers and at the same time secure enough money to adequately meet the needs of all Kingdom work and that is the plan God revealed through Paul; the plan that God gave to His churches: the plan that is recorded in I Cor. 16:2. That plan was given when a campaign was being launched among the churches of Galatia and Achaia for the purpose of raising funds with which to help the poor saints at Jerusalem. Since it was the best plan that God could devise for raising even emergency funds, it is certainly better than any plan any human can devise. It is in fact so far above and so superior to the plans that have been devised by men, that the people in general today have neither faith enough to try it, nor zeal enough to obey it. The plan is based on stewardship. It shows no distinction between the rich and the poor, but places as much responsibility for the support of the Lord's work upon the poor, the masses, as it does upon the rich: the favored few. It enables every one of God's people to have a part in the support of every phase of the Lord's work every time he makes an offering. It not only gets more money than any other plan, but it also enriches the spiritual lives of the givers. It makes giving a part of worship. When the people in general come to realize the spiritual value of giving, and when they come to have sufficient faith in God's Word with reference to finances, they will try it and obey it. When they obey it the churches will receive enough money to enable them to evangelize the world.

When we such leaders shall have found  
Red seas shall yield a trail;  
When they come thus from holy ground  
Thy kingdom can not fail.

We'll sweep with a resistless tread  
Through all this darkened earth:  
By such anointed leaders led  
Thy cause shall have new birth.

Baptist Bible Institute.

BR

Make April a Great Month for Missions

BR

## THE RESURRECTION EVE

—o—

Around the sepulchre closes the midnight gloom,  
Behind it, dark, the city turrets loom.  
Higher than all tower the Temple's lonely spires  
No longer lit by dying altar fires,

Beyond the Kedron, Olivet's dim sloping rise,  
Below, sad Gethsemane desolate lies.  
And here among the garden trees, no zephyr's  
breath

Bestirs itself to break the spell of death.

Till, lo, a star, dew-mirrored on the seal-fast  
stone,  
Grows strangely large. The scent of lilies, soft-blown,  
Steals on the night. Somewhere a bird, dream-startled, sings,  
And hush—the near, swift beat of Seraph wings!

BR

Mr. H. F. Page, known to the people of Mississippi College, is now teaching in Campbell College, Briers Creek, N. C. We are glad to have from him a poem on The Resurrection which will appear in the Record.

BR

Make April a Great Month for Missions

# Mississippi Woman's Missionary Union

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**W. M. U. Monthly Missionary Topics for 1931**  
 January—The Challenge of Unfinished Tasks. (Home and Foreign Missions)—A survey of specific tasks on mission fields—Buildings and enterprises on mission fields handicapped by arrested development where the reduction of force and work has hurt most.

February—Measuring the Home Task. A survey of the whole home mission task, the fields and the force.

March—Forgotten Americans. A study of Jews, Indians, Negroes, mountain people—Problems and mission work among them.

April—"They That Turn Many to Righteousness." Stewardship of the Gospel—Evangelism on mission fields—Results.

May—Our Force—Our Field. Southern Baptist Convention agencies and work—Missions at the center of Baptist life.

June—Youth and Christ's Program. The attractiveness of missions to youth—The need of missions for youth—How W. M. U. serves in missionary education of youth.

July—Around the Gulf of Mexico with the Gospel. Study of mission fields around the Gulf of Mexico—Latin America at home: Italian, French, Spanish, Cuba, Mexico, Panama.

August—Adventuring with the Gospel in South America. The Word of God opening the way—Our missionaries and their work.

September—Christ for Africa. New developments of our work in Africa.

October—The Challenge of My State. The mission fields in the States. Agencies at work and results.

November—The Crucible of World Destiny. Recent developments in Europe and Palestine—Growing Baptist leadership in Europe—Baptist seminaries in Europe.

December—The Star Again in the East. Our missionary work in the Orient—Growing native leadership in China—A decade of W. M. U. work in Japan—Present situation among depleted forces on these fields.

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**Ready for the Southern Baptist Convention**  
 One of the nation's most successful auditorium managers completed an inspection of New Orleans' new Municipal Auditorium and then said: "New Orleans has the finest auditorium in the South." This is the view of Joseph C. Grieb, manager of the Municipal Auditorium of Milwaukee. "This auditorium," said Mr. Grieb, "is positively the last word in auditoriums."

The building stands, an imposing background for Beauregard Square, taking up the space of two entire city blocks. There are five entrances. Each entrance has five doors leading into the lower corridor which encircles the building. Every convenience is provided in this corridor from office to hat checking stations. There is a total of 17 of the latter, with space enough to check as many hats as there are seats, no less than 11,000.

On entering the building the beauty of the interior immediately strikes the visitor. The interior doors are leather upholstered with brass fittings. The rows of seats rise up the entire stories of the building in one straight balcony with corridors provided on each floor. The stage is one of the largest in the country, is 146 feet wide and 50 feet deep. The acoustical plans are excellent and radio through the public system will carry both the music and spoken words to the uppermost balconies.

From the foundation to the roof, the building is strong and substantial but beautiful indeed. Its beauty is severe but striking. Eleven cathedral-like windows enhance the dignity of the front.

The location of New Orleans New Municipal Auditorium is most convenient to the hotels. Because of this and the wonderful building into prominence among the convention organizations of the country. And, because of the attention that is being centered upon us by the Southern Baptist Convention, we respond to your wishes for information regarding the splendid hotels that New Orleans can boast of.

The New Orleans Hotel Association guarantees not less than 2000 first class rooms in the major hotels of the city. These rooms represent the last word in hotel construction, arrangements and appointments. They are comfortably furnished and possess the little things that the particular traveler demands, for the personnel are carefully selected from the fields of experts in the hotel business of the world. Service is efficient and developed to the point of as near infallibility as is possible for the human being to reach. Treatment of guests is most courteous, carrying out the tradition of politeness to please, so common to the South.

All reservations must be made to the hotel direct and at least ten days prior to the opening of the Convention.

The hotels holding membership in the association and their rates are as follows:

### HOTEL DE SOTO

10 Rooms one double bed and bath,	
one or two persons	\$4.00 per day
20 Rooms one double bed and bath,	
one or two persons	5.00 per day
55 Rooms twin bed and bath,	
one or two persons	6.00 per day
15 Rooms one double bed no bath,	
two persons	3.50 per day
50 Rooms one double bed no bath,	
two persons	4.00 per day
20 Apartments, two persons	6.00 per day
\$2.00 per day extra for each additional person.	

### MONTELEONE HOTEL

25 Rooms one double bed and bath,	
one or two persons	\$4.00 per day
50 Rooms one double bed and bath,	
one or two persons	5.00 per day
20 Rooms twin bed and bath,	
one or two persons	5.00 per day
55 Rooms twin bed and bath,	
one or two persons	6.00 per day
\$2.00 per day extra for each additional person.	

### ROOSEVELT HOTEL

50 Rooms one double bed and bath,	
one or two persons	\$4.00 per day
100 Rooms one double bed and bath,	
one or two persons	5.00 per day
60 Rooms twin bed and bath,	
one or two persons	6.00 per day
183 Rooms twin bed and bath,	
two persons	6.00 per day
\$2.00 per day extra for each additional person.	

### BIENVILLE HOTEL

20 Rooms one double bed and bath,	
one or two persons	\$4.00 per day
55 Rooms one double bed and bath,	
one or two persons	5.00 per day
100 Rooms twin bed and bath,	
two persons	6.00 per day
\$2.00 per day extra for each additional person.	

### MARBERG

125 Rooms all with bath, Mr. Robert Cherry

stated he could not at this time designate what rooms would be available at any specified rates.

### JUNG HOTEL

100 Rooms one double bed with bath,	
one or two persons	\$4.00 per day
100 Rooms one double bed with bath,	
one or two persons	5.00 per day
175 Rooms double or twin beds,	
two persons	6.00 per day
\$2.00 extra charge for each additional person.	

### LA SALLE HOTEL

5 Rooms one double bed and bath,	
one or two persons	\$4.00 per day
5 Rooms one double bed and bath,	
one or two persons	5.00 per day
20 Rooms twin bed and bath,	
two persons	6.00 per day
\$2.00 per day extra for each additional person.	

### ST. CHARLES HOTEL

30 Rooms and double bed and bath,	
one or two persons	\$4.00 per day
180 Rooms with bath and bath connecting, two persons	5.00 per day
170 Rooms with bath and bath connecting, two persons	6.00 per day
\$2.00 per day extra for each additional person.	

### BR

### Make April a Great Month for Missions

Rev. W. H. James makes change from Crystal Springs, Miss., to Phoenix, Miss.

Rev. E. A. Phillips, of Newton, Miss., has been called as pastor of Montrose Baptist Church.

Bro. G. W. Riley of Clinton still has a few copies of his little book, "Stack-Pole Bible-Reading Study for Bible Students". Some of the W. M. U. Societies have made the third and fourth orders. The sale has been remarkable.

Rev. E. H. Garrott, of Brantley, Ala., sends change of address to Apalachicola, Fla. Sends greetings to Mississippi friends and states that his work will begin with church there after the first Sunday in April.

We regret to learn of the death of Mr. Geo. P. Brown. He was the son of Mr. R. P. Brown, and brother of Mrs. J. M. Thomas and Mrs. Ross Love, all of Tupelo. We pray God's richest blessings upon the bereaved.

By request of the editor several laymen have agreed to write a word of suggestion to the preachers. We believe the preachers will welcome these suggestions and the articles are written in the hope that preachers may be profited by seeing the laymen's point of view. The men so far who have agreed to furnish these articles are all engaged in different lines of work, no two of them in the same occupation. The article this week appearing on page five is by an active layman who is regular in his church attendance and thoroughly sympathetic with pastors and co-operant in his attitude. We hope the pastors will have a word to say about what it takes to make a good layman.

# The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Bible Study Meeting

The District Bible Study Assembly of Baptist Ministers and Laymen met at Grenada, First Church, Monday, March 24th. A very good representation of the membership was present. Three visiting brethren were with us: Dr. H. M. Harris, teacher in Mississippi College; Rev. W. W. Grafton, of Coldwater, and Rev. Wilton W. Simpson, of Clinton. The Bible study was from John, chapters 18 to 21. It was interestingly discussed.

Those entering into the discussion were Elders R. A. Cooper, W. W. Simpson, W. W. Grafton, L. J. Lott, E. R. Henderson, E. S. Flynt, W. E. Farr, J. M. Metts, J. M. Spikes and R. L. Breland. Rev. J. R. G. Hewlett was to give his second discourse on "Stewardship" at the eleven o'clock hour, but was kept away; Dr. H. M. Harris, teacher in Mississippi College and a returned foreign missionary, discussed the subject: "Why Continue to Send Missionaries to China?" His discourse was very convincing.

It was voted to study and discuss the book of Galatians at our next meeting, and Elders J. M. Metts and S. J. Rhodes were appointed a committee to arrange program. Next meeting will be with Central Baptist Church, Grenada, 10:00 a. m. on Monday following the fourth Sunday in April. Brothers, come and enjoy these meetings with us. It will do your soul good.

### Our Convention

The State Baptist S. S. and B. Y. P. U. Convention which met at Clarksdale recently was one of our best. It was not as largely attended as some others, but the work done was up to any of them. Perhaps one of the outstanding features of the convention was the lectures of Dr. J. P. Tucker, of Raleigh, N. C., on various phases of Love. His sermons were strong and inspiring. The singing of R. A. Walker was also of high order.

Rev. D. A. McCall was again selected as president and Rev. W. L. Compere secretary. They both make

good in their places. Brethren J. E. Byrd, S. S. Secretary, and A. J. Wilds, B. Y. P. U. Secretary, had made fine preparation for the program of the meeting. They are to be complimented on their efficient work here. Everything worked in clock-like order and on time. That does not always happen.

Clarksdale took care of the hundreds attending the convention in great style. Every one had the "best" home. Ye scribe roomed with the splendid family of Mr. and Mrs. John F. Brown on Cypress Street. He never fared better. Rev. Bro. Malone of Amory was his roommate. We took breakfast in the fine home of Mr. and Mrs. W. H. Beck, just across the street. They treated us superb.

We fell in love with Clarksdale. All the folks of every faith and order treated us royally. Dr. W. M. Bostick and his fine folks of the First Baptist Church, were always on the alert for the comfort and welfare of their guests. Mighty good folks to visit. Like Peter on the Mount of Transfiguration, we wanted to build us a house and just stay there. The convention will meet with the Baptist Churches of Vicksburg next year.

Dr. Tucker: "To save, Christ died; and dying, He saved."

"Such love, such love,  
Such wonderful love!  
Which was revealed  
By Christ from above:  
He gave up His life,  
He died on the cross,  
To save such as me  
From eternal loss."

J. S. White, Jr.: "Start right, keep right, no matter where you start from, and you will always end right."

J. N. Barnett: "The mission of the church is to reach people. It must reach people or die."

"Seeking comes before saving, wooing comes before winning, bringing them in comes before helping them."

Dr. Tucker: "We have an unbeatable God. After each dark hour there comes a new and powerful beginning and the clouds roll away. Keep up your courage."

### Notes and Comments

Rev. Wayne Alliston, of Mississippi Baptist Hospital, and Rev. W. W. Grafton, of Coldwater, assisted Pastor J. M. Metts in a week's revival meeting at Water Valley last week.

Dr. John L. Hill, of Sunday School Board, Nashville, is conducting a county wide revival in Grenada County, using the First Baptist Church, Grenada, Dr. W. E. Farr, pastor, as base. May it do much good.

Had Rev. Lloyd Garland with the church at Pittsboro last week in a S. S. training school. He is a good worker and we trust that the school will result in great good to the cause.

Dr. H. M. Harris, teacher in Mississippi College, was in these parts last week visiting the schools in interest of his college. We Baptists at least should send our boys to Mississippi College, for it is best for

them. Our girls should go to one of our denominational schools. Let your children attend where the Bible and religion are parts of the course of study.

The Southern Baptist Convention, meeting at New Orleans, is less than two months away. If we Baptists come to this meeting with a record that we will be proud of we must do some old-fashioned giving during April. Suppose we make some sacrificial offerings to the causes for Christ's sake. We are well able to take care of all our work and pay cash as we go. If we fail to do so it shows that we are weakening on the main things. Come up now to the help of the Lord, one and all.

Question: Are sinners anywhere commanded to "trust" the Lord Jesus Christ for salvation, or just merely believe in Him for salvation? This question has been asked recently. What is the answer? I have my own opinion as to the teaching of the Word—and the Word is the place to get our information—but will hold it for the present and see what others may say. Have you a word on this query?

BR

### THE TABERNACLE BIBLE CONFERENCE

Ernest O. Sellers

The thirtieth annual session of the Atlanta Baptist Tabernacle Bible Conference closed March 30th. This year's program was fully up to that of former years. Regular attendants say that they have not seen so large crowds nor as fine interest manifested in many years.

Dr. G. Campbell Morgan, who first came to the Southland by invitation of Dr. Broughton for the first session thirty years ago, was as great an attraction this year as ever. I have been hearing Dr. Morgan for a score of years. This year he seemed to be softened and was, to me, more inspiring and instructive than ever before. Dr. A. T. Robinson "opened up the Greek" as he alone of the Greek teachers of the whole world can do. Dr. Morgan said, "Robinson helps me more than any teacher of the Word I know".

Rev. J. Alfred Kaye, of Newcourt Congregational Church, London, England, (the one of which Dr. Morgan was formerly pastor) is an inspiring big upstanding Scotsman, with a clear-cut message that is shot through with the Spirit of God but one that is keenly applicable to our present day problems.

He is one of the front line British World War "Padres" who deliberately turned aside from a Parliamentary career to stay by the preaching of the gospel. He made many friends during his very brief stay for he returned at once to London.

Rev. L. Sale-Harrison, a Baptist pastor from Sidney, Australia, and also with a war record, spoke each day of the second week along prophetic lines and with satisfaction to those who heard him. Rev. John Lake told of his work among the Chinese lepers, and Dr. Strachy gave most interesting accounts of his wonderful evangelistic meetings in Latin-American countries. Dr. J.

C. Massee, recently of Tremont Temple, Boston, spoke one night, as did also the son of Dr. Morgan. Rev. T. F. Gallaway of Thomasville, Ga., led the daily devotional period and it was my privilege to lead the music during the entire conference, also to deliver three addresses on Church Music.

No record was kept of the attendance but visitors were present from all parts of the country. Many northern people, returning to their homes after the winter spent in Florida, stopped off in Atlanta to visit the Conference. It was an inspiring sight to see more than one thousand people gathered at ten o'clock in the morning, in a city like Atlanta, to listen to an exposition of the Word. Of course the evening sessions were much larger attended.

Ex-Gov. Brough, of Arkansas, expressed it correctly when he told Dr. Broughton that, "a few dozen gatherings like this scattered over the Southland would bring us all back to fresh courage and soon show us how to solve our many and bitter problems".

It was truly an international and an interdenominational gathering. Clergymen, mission workers and adherents of various faiths were present day after day. When the resolutions calling for united prayer on behalf of the religiously persecuted in Russia and for an aroused church at home were presented they were adopted with enthusiasm and unanimity.

That Dr. Broughton dared to incur an expense of \$5,000 for such a program and to have that amount freely laid upon the altar, to see such interest and constancy of attendance on the part of scores of people, is sufficient evidence, to us, that the Word of God has not lost its attractive power. The program was not a series of sermons nor the consideration of study course text books; it was the opening of the Word of God for hungry hearts, of which we are convinced there are thousands throughout the land.

The Baptist Bible Institute,  
New Orleans, Louisiana.

### BR

### Make April a Great Month for Missions

I am thinking of an old minister who had labored very, very devotedly in the cause of Christ for many years, and at last was laid upon the bed where we will all lie some day if the Lord tarries. He had been there for weeks. Loving hearts and hands had waited upon him, and one day as his daughter came to his bedside she saw he was sinking. She noticed his lips moving, put her ear down close to them and heard him say, "Bring, bring!" "What shall I bring, father? What is it you want? Shall I bring mother?" She listened again and heard him say "Bring bring!" "What is it you want me to bring?" she asked again, and with great effort he gasped, "Bring forth the royal diadem, and crown Him Lord of All!" THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE.—Exchange.

### BR

### Make April a Great Month for Missions

## The Sunday School Department

April 6, 1930

THE LAW OF THE CROSS. (Matt. 16:13 to 17:27)

GOLDEN TEXT... If any man would come after me, let him deny himself, and take up his cross, and follow me. (Matt. 16:24).

(From Points for Emphasis by H. C. Moore).

—o—

1. Jesus Was the Son of God. When they were alone in the mountainous region of Caesarea Philippi Jesus drew out of the disciples the popular opinion of himself as leading to the great confession which Peter made. They told Jesus that the people regarded him as one of the nation's great come back to life: the inflexible Baptist, or the intrepid Elijah, or the sympathetic Jeremiah, or one of the other prophets. Their idea was exalted, but inaccurate. But what did the disciples say? Upon the correctness of their answer everything depended. As spokesman of the Twelve, Peter reached the high-water mark of the Christian loyalty in his great confession of Christ as the Son of the living God. Instantly the divine beatitude crowned the confessor, though Jesus recognized the source as much as the saying: for he realized that it was more the prompting of the Father than the reasoning of Peter.

2. The Son of God Was the Founder of the Church. (1) The doctrine of the church was for the first time mentioned by Jesus. Upon the meaning of his words expositors are not agreed. Some say the rock means Christ as the Rock of Ages; some say that it applies to Peter, claiming that he at Pentecost wrought and witnessed the virtual birth of the church; some, that it refers to the body of Apostles who were founders of Christianity in various lands; most, that it means the confession of Peter which must be that of every true church member. Of course we reject the Romish view of the primacy of Peter. Three things are incontrovertible: The church belongs to Christ; it is built by him; and it will triumph over all opposition. (2) The discipline of the church is suggested in the keys of the Kingdom and the power of binding and loosing. If Peter and his associates and successors obey the teachings of the word and follow the Spirit, their action in admitting the saved to the church and excluding the disorderly will be sanctioned in heaven. (3) The message of the church would eventually center in the Messiahship and deity of Jesus, but before the ascension, it would only arouse fanaticism and hostility.

3. The Founder of the Church Was Our Atoning Saviour. What Jesus himself had long foreseen was now for the first time declared to his followers. Recognizing the Messiah, they must learn that his chief work is vicarious suffering rather than political sovereignty. Four things he therefore predicted: The inevitable journey to Jerusalem; the en-

durance of hardships from the authorities; the divine martyrdom; the glorious resurrection. The mention of the Master's murder stirred the soul of Peter. With a half-prayer that Jesus' death might be prevented, he made the rash assertion that it should never occur. Thus he contradicted the prediction just made and, implying the Kingdom without the cross, became the tempter of his Lord. As the momentary mouth-

piece of Satan, Peter merited the sharp command which vanquished the tempter in the wilderness. So early had the man of rock become a stumbling-block; for he had not the mind to comprehend, much less direct, divine affairs.

4. The Atoning Saviour Is Our Living and Reigning Lord. Loyalty to him demands self-renunciation, cross-bearing, and obedience. No heart can have two thrones and Christ must sway the scepter. Hence self must be renounced, subordinated and made to serve instead of reign. And hence also the paradox that we can find life by losing it or lose it by saving it. He finds his life truly, largely, eternally, who

loses it for the sake of Christ and the gospel. On the other hand, what good could it do a man to win the whole world at the forfeit of his own life?

BR

Make April a Great Month for Missions

BR

"Smoking not allowed—It hurts the dogs," said a sign in a dog show held in a large city, according to the National Woman's Christian Temperance Union. But we never see the sign "Smoking not allowed—It hurts the children" in public places. Is it possible that dogs are more valuable?—The Baptist.

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## The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20

John, the beloved disciple, in the above, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

## Winnsboro Granite "The Silk of The Trade"

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentions in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below. Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

*B. H. Heyward* Treas. & Gen. Mgr.



## Baptist Student Union

Carrol Hamilton, Miss. College,  
President  
Inez Hardin, Delta State, Co-Pres.  
Clarence Carlson, Ole Miss V.-Pres  
Zana Wilson, M. S. C. W., Editor  
Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Guy Hathorn, State Teachers,  
Treas.  
Sybil Brame, Blue Mt., Sec.  
S. C. W., Editor

### BLUE MOUNTAIN

Blue Mountain College was made happy on the last night of the Sunday School and B. Y. P. U. Convention at Clarksdale when it was presented the college efficiency banner for 1930. We have held this award for two consecutive years and we hope to continue the good work.

The last council meeting was a little different from the usual ones. Miss Mary D. Yarborough, the Student Secretary, entertained with a delightful buffet supper, after which the reports were given and business was discussed. Great enthusiasm for the Southwide Student Conference which is to be held at Atlanta, Georgia, this fall, was shown.

There is a live wide-awake Epworth League on the campus, and on Friday night it entertained with a St. Patrick's party in honor of the Methodist boys attending Heights Academy. This was one of the most successful socials of the season.

A thrilling romance, "The Mofats," presented by the New Hearn circle was the feature of the Y. W. A. general assembly program, Wednesday evening.

—B. M. McMahan.

### M. S. C. W.

Dr. W. W. Pheland, president of the Baptist University of Oklahoma, was a visitor at the Workshop last week. Sunday he spoke at Noonday Prayer Service on "China"—a subject he was well able to discuss as he has spent some time in that country. Dr. Pheland was on his way to a Social Service Conference in Atlanta, Georgia.

This week on the campus of M. S. C. W. has been designated as "Adjustment Week." All the religious organizations on the campus have brought Dr. J. S. Neill of Vicksburg, to the college to give a series of talks. Dr. Neill is to speak twice a day—Monday through Saturday. At Noon-time he is to speak either at the Baptist Workshop or at the Methodist Prayer Service. It is hoped that this week will prove to be a very profitable and inspiring one for all the students at M. S. C. W.

Plans for the annual party for the Baptist students at M. S. C. W. and A. & M. which will be held Monday, March 31, give promise of the best party ever. It is to be given in the new Educational Building of the First Church. There are to be some Spanish people, Tropic natives, and Japanese present to furnish entertainment for the six hundred students expected. Are the foreigners real—if they are not, they are to be very good imitations, and are excellent entertainers. Wouldn't you, too, be excited over

the prospect of such a party?

### Miss Traylor Visits S. T. C. Campus

The Y. W. A. of State Teachers College was delighted to have Miss Traylor at the regular meeting, Friday, March, 21. Miss Traylor made a very interesting talk about Y. W. A. work, "What it is, and what it is for".

As Miss Traylor usually does, she held her audience spell-bound from the very first word to the end of her talk. Everyone tried to carry away every word that this splendid worker had to say.

We were indeed glad to have Miss Traylor and we are glad that she is coming back soon to teach a course in Y. W. A. work.

### Return from Clarksdale

The representatives that S. T. C. sent to Clarksdale to the B. Y. P. U. and Sunday School Convention have returned.

Everyone that went to the Convention returned with wonderfully vivid descriptions of every phase of the Convention. They have brought quite a bit of enthusiasm and inspiration back to the campus.

The B. S. U. of S. T. C. was very proud of its representation and was glad to know that S. T. C. was the best represented of all the colleges in the State.

—Ophie Rutledge.

### Make April a Great Month for Missions

—BR—

### GOD HEARS AND ANSWERS

—O—

(Ben Cox)

Last Wednesday night it was my great privilege and pleasure to lunch at the Y. W. C. A. Home. There were present almost two hundred of the young ladies who live there. I was greatly encouraged at the interest they showed in an announcement about the Noon Prayer meeting.

One young lady present was moved to tears. She signed the pledge to become a member of the Noon Prayer League, and wrote thereon: "Please pray that I may get work." She sent me word Thursday morning that she had secured the best position she ever had.

This is one of the solutions of unemployment.

The pledge I referred to is the one signed by those who join the Prayer League, receiving in return a little card certificate of membership. About 9500 have signed. There is no financial or other condition whatever, except agree to pray.

Some of our friends are slow about signing because they fear they will forget some of the days. My reply is that if you should forget nine days out of ten, we would rather have you for one day than not to have you at all. Here is the pledge:

Believing in the power of united prayer, I desire to become a member of the Noon Prayer League. I will endeavor to be in prayer, sometime between 12:30 and 1:00 p. m., central time, daily, if possible, for the requests presented at the meeting.

—BR—

### STOP—READ—GIVE

—O—

"One hundred thousand persons pass in front of this church every day. One million five hundred bricks were used to build this church. Every brick cost ten cents. Put the price of one or more bricks in this box and have a share in the building of this historic church."

The above sign appears in front of the New Jesuit Church of the Immaculate Conception, just completed in New Orleans, on Baronne Street a few doors from Canal St., on the site of the beautiful old church which has stood there for nearly a century. It is a replica of the old building, but more gorgeous in its embellishments. It nestles there in the midst of the sky scrapers which tower above it on all sides. It is the most recent testimony in this city to the fact that the Catholics never voluntarily relinquish a stronghold when once they have taken it.

Yes, thousands of persons will pass in front of this church every day. Many of them will stop to pray before the costly images on its walls. Many others will pass in quietly to look and to wonder. Many coins will be dropped into the slot in the wall.

Two blocks further on, at the corner of Canal and Rampart, is where the students of the Baptist Bible Institute hold regular street services. Many thousands pass there, also. Many of them believe.

Contrast the two: the one a formal, ceremonial, paganized religion, the other the simple gospel of Christ, the power of God unto salvation. Pray for us here in "The Heart of the Home Mission Field."

—W.W. Hamilton

Baptist Bible Institute,  
New Orleans.

### SUNDAY SCHOOL PROGRAM

March 23, 1930

—O—  
Jones Bayou Baptist Church  
Directed by Mrs. A. N. Hutchinson,  
Teacher of Intermediate Class.  
Congregation Singing—"To The Work", No. 327.

Offering For Missions.  
Prayer—for God's blessing upon the program, the offering, the cause represented.

Talk—Mr. James.

Congregation Singing—Last two stanzas "To The Work".

Announcements.

Dismissal to Classes—Thirty minutes.

Congregation Singing—First two stanzas "Bringing In The Sheaves".

Remarks—Superintendent.

Playlet—By Juniors and Intermediates.

Prayer—Mr. Pipkin.

Talk on Missions—Mr. Hutchinson.

**CHURCH HEATING**

**Moncrief Heating-Cooling System**  
"Write today for literature."  
**Moncrief Furnace Company**  
ATLANTA GEORGIA

### DEAGAN TOWER CHIMES

The price of Deagan Tower Chimes—the Memorial Sublime—is \$4375 and up. Other tones may be added, as may also the Electric Player. Ask for Literature.

J. C. DEAGAN, Inc.

102 Deagan Building

Chicago

**Church Furniture**  
WORK OF THE HIGHEST QUALITY  
AT REASONABLE PRICES  
Write for Catalogue  
**BUDDE & WEIS MFG. CO.**  
JACKSON, TENNESSEE

**W. F. GRAY'S GENUINE OINTMENT**  
NASHVILLE, TENN.  
PRICE 25¢  
Boils and carbuncles yield readily to  
Gray's Ointment  
Relieves the pain and hastens recovery.  
At all drug stores. For free sample write  
W. F. GRAY & COMPANY  
708 Gray Bldg., Nashville, Tenn.

## Save 1-2 on Your Dresses

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

### Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful ginghams, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

### Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at 1/3 to 1/2 less than retail price, postpaid.

### NATIONAL WEAVING CO. LOWELL, N. C.

## Ridgecrest Boys Camp, JULY 2 to AUG. 28

1930  
Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.  
Under Direction BAPTIST SUNDAY SCHOOL BOARD

### A Camp Experience Your Boy Will Never Forget

High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for Ridgecrest Camp Descriptive Folder.

Only a limited number can be taken—make early application.

L. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

## The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 14: Luke 10:25-37.

1. Did this lawyer love God and his neighbor as he thought he did?

2. Neighbor means someone who is near to us, but do we learn from this story that we must help only those who live next door to us, or in the same town?

3. Was there any neighbor-love in the hearts of the priest and the Levite who passed by and saw the poor wounded man?

4. What was the difference between them and the Samaritan, in heart?

5. Were Jews and Samaritans generally friendly?

6. How may you be a neighbor to others?

—o—

My Dear Children:

If you could walk around with me a little today, you would think it was nearly Summer. I've seen quantities of lavender wisteria, drifts of white spiraea, a round bed of blooming pansies, a few verbenas, white and pink, azaleas, covered with flowers, rose-pink or purplish, masses of pink honey-suckle, red poinsettias, and roses, queen of flowers. Now, where am I, do you think? Not in Jackson or Clinton! Down here at Biloxi, where my best friend and I are taking a Spring vacation for a week. The water beats upon the sea wall a couple of hundred feet or a little more, from our room in the beautiful, friendly White House, but until today, we have not gotten much closer to it than that. This afternoon, we walked down to the sea wall and out on the long pier above the water stretching out as far as we could see on south and east and west. Sitting at the end of the pier, we watched the incoming of a small vessel with three small masts, moving slowly, almost as a boat in a picture, and of a big motor boat, pulling straight for the shore by the power of its own machinery. Coming back towards the shore the sun broke thro' the clouds, and formed a splendid pathway of shimmering, glowing sea between us and the west.

Next week we will be home again, I suppose, to homely duties.

Much love to you all, from,

—Mrs. Lipsey.

—o—

Marks, Miss. Mar. 20, 1930.

Mrs. P. I. Lipsey,

Jackson, Miss.

Dear Mrs. Lipsey:

Our Sunbeam Band of the First Baptist Church is sending \$3.35 to be used on Miss Gladys Andrews' scholarship. We hope to send more from time to time.

We have forty members of our Band, with Mrs. B. A. Brady as Leader. Mrs. D. O. Brewton has a good Band of G. A.'s, too, and both Bands gave a program during the March week of Prayer; also made offerings.

Mrs. Lipsey, we surely do enjoy reading the Children's Page. How is little Jeannie? We were glad to know that Dr. Lipsey was getting well again. It seems good to have Daddy home again. He was in the hospital seventeen days in Memphis.

Love to you all,

From our Sunbeam Band,

—Mary Beth Cole.

We are so glad, Mary Beth, to have such good reports of you Sunbeams, and of the G. A.'s, and I am thankful to have the good contribution for Miss Gladys. I hope you saw Jeannie's letter a week or two ago. Thank you for your nice letter, and the money.

—o—

Batesville, Miss. Mar. 21, 1930.

Dear Mrs. Lipsey:

I have been so busy studying, I have not had time to write. But

from now on I am going to take time to write.

I have moved since the last time you heard from me. That's the reason I have been so busy.

I have been reading the Bible questions for a long time and am going to try to answer no. 12.

I am hoping to see this in print.

A new friend,

—Frances Draper.

Sorry, Frances, about the answers. They are good, but came too late, some had already been put in. I hope you like the new home.

—o—

Carpenter, Miss. Mar. 21, 1930.

Dear Mrs. Lipsey:

I thought I would write more this time. I have not been studying as much this time as before. I still go to Sunday School and B. Y. P. U. at the Baptist Church. I like to read the letters in The Baptist Record all the time. I am 10 years old, nearly eleven, will be eleven the 9th day of August. I am glad Mrs. Lipsey that you have been moving some of our friends out of the hospital. Much love,

—Ruby Oneal.

Just one friend, Ruby, that we moved from the hospital, because he was getting well—Dr. Lipsey.

When you are as old as I am, you won't look forward so far to your birthday, but will let it slip up on you, as mine did the other day.—Don't stop studying.

—o—

Blue Mtn. Miss. Mar. 14, 1930.

Dear Mrs. Lipsey:

I want to join your club. I am a girl ten years old and am in sixth grade. Mrs. J. P. Cook is my teacher and I like her fine. My birthday is June 18th. I enclose ten cents for Miss Gladys. I read my Bible every day. Below I have some answers for Bible Study no. 11.

A hope-to-be member,

—Martha L. Haynie.

This is such a good set of answers, Martha, I wish it had come sooner. Thank you for the money for Miss Gladys, and come again.

—o—

Montrose, Miss. Mar. 19, 1930.

March 19, 1930.

Dear Mrs. Lipsey:

Here comes the jolly four again. Am sorry we have been delayed in sending you some money for the little orphans but we have been doing some repair work on our church and S. S. rooms and have not had the money.

We go to S. S. every Sunday. And to school every day. Think we will be glad when school is out. We want to go fishing and get out in the woods and gather wild flowers. Wish you and the little orphans could go with us.

We have our incubator setting: it will hatch next week. I love to see the little biddies pop out of the shell. And Daddy built us the cutest little marten house. Well, we must go. We are enclosing \$2.00, one for the orphans and will you please send the little blind boy, Alvin, the other dollar? We didn't know his address, only that he was in New Orleans. With love and best wishes, from the jolly four,

—Johnnie, Joyee, Zelma and

Sarah Katherine Van Osdol.

What a time it has been since you wrote last, girls! And I wish I could see the "little biddies hopping out of the shell": I never have. The money shall be divided between little Alvin and the orphans, and thank you so much.

—o—

Porterville, Miss., Mar. 17, 1930.

Dear Mrs. Lipsey:

May I join the Children's Circle? This is my first time to write you. I am 11 years old and go to school and am in the fifth grade. My teach-

er's name is Miss Norine Hudnall. She is good to me, and I like her very much.

Your friend,

—J. M. Long.

Always glad to welcome a new friend, J. M. Will you be glad when school is out, or will you miss Miss Norine and the boys and girl?

—BR—

### PASS CHRISTIAN MEETING

—o—

We closed another fine meeting last night. We had as our help Rev. Mark Ferges and his wife from the Baptist Bible Institute. Brother Ferges is pastor of the Logtown Church in connection with his work in the Bible Institute. He will graduate in May and will be ready for work. Any church will be fortunate

to secure him as pastor. He is a fine preacher, a good mixer, and has a wife who knows how to fill the place of a pastor's wife. Mrs. Ferges is a splendid singer and personal worker. I hope some good church will secure them at once. The meeting here did great good. The attendance was fine and the interest grew to the last service. We had three additions by baptism and one by letter, with two professions of faith. Others are interested and will be coming soon. This makes twelve additions since the first of January, nine of the number by baptism.

The work in Pass Christian ought to be a great joy to every Baptist in Mississippi who has been interested in this work. The work will grow faster when we have full time work. By all means we ought to be having preaching every Sunday. The church is growing in the confidence of the people and there is every reason to believe that in a few years one of the strongest churches on the Mississippi coast will be in Pass Christian. Let those who read this remember that it is a mission field, one of the greatest in Mississippi, and that the work being done now is foundation work. Pray for the work and for the pastor. It is not easy work and we must keep close to the Lord and do His will if we are to have His continued blessing.

—W. S. Allen, Pastor.

—BR—

The following states prohibit marriages between whites and persons of negro descent: Alabama, Arizona, Arkansas, California, Colorado, Delaware, Florida, Georgia, Idaho, Indiana, Kentucky, Louisiana, Maryland, Mississippi, Missouri, Montana, Nebraska, Nevada, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia and West Virginia.—Ex.

—BR—

High school enrollment in the United States has grown from two million in 1920 to more than five million—an achievement unparalleled in any country or in all history. According to a statement issued by the National Education Association, "many of the three million additional students who have sought a high-school education within the decade have come from homes where in former times drinking was a heavy burden on the family income. Unquestionably the Eighteenth Amendment has benefitted the schools beyond measure."—The Baptist.

**W**

E beg our Southern Baptist brethren to face the fact that they must increase at once their gifts to their Foreign Mission Board or the Board will be forced to abandon some of its fields.

The situation is just as serious as this. Let us face it in the fear of God.



## Foreign Mission Board

### Southern Baptist Convention

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# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Our Verse

"The Blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

## Win One

Do you have a PRAYER LIST? A list of names of those in whom you are interested and pray for every day? And do you do what you can other than pray to win them to Jesus? That is the first step in Soul Winning. One young lady writes that the leaving of a tract with a patient in a hospital resulted in a saved soul, you can at least do that much. After all it's whether or not you really want to be a soul winner.

## An Interesting Bible Drill

The Camden B. Y. P. U. has an interesting way of conducting the Bible Drill each Sunday. After a certain book in the Bible has been finished one member is to give a synopsis of the book, this takes the place of the regular drill for that Sunday. This is a unique idea and one that will make the Bible readings more interesting no doubt. In their recent study course it was the pleasure of the Seniors to have their pastor, Bro. J. L. Boyd, to teach their book. Miss Chrystine Clarke, the Junior Leader, taught the Juniors.

## 15th Meridian Advertises Their Study Course

The 15th Ave. Church advertised its B. Y. P. U. Study Course in a splendid way; five candles lighted and on candle sticks were in a row at the top of a sheet of paper, then a line ran down, some longer than others, with a circle at the end of the line with phases of the study course written in the circle; one had "Clever Stunts", another "Good Fellowship", another "Eats Every Night", another "Real Study" and the other "No Long Speeches", then at the bottom in one corner a "Handsome" young fellow looking up at all this with a smile and across the page were the words "High Lights B. Y. P. U. Study Course 15th Ave. Church". These were circulated and had the desired effect. "It pays to advertise."

June marks District B. Y. P. U. Conventions and we look forward to them now with keenest interest. Hundreds of those who could not attend the State convention will have the privilege of attending the District B. Y. P. U. Convention. There is one in each of the six districts and they will be as follows: Okolona, June 3-4; Philadelphia, June 5-6; Mt. Olive, June 10-11; Prentiss, June 12-13; Jackson, June 17-18; Grenada, June 19-20. Jot these dates down on your calendar and help us work up a good crowd from your B. Y. P. U. EVERY CHURCH IS INVITED TO SEND DELEGATES, and that means even the churches that do not have a B. Y. P. U. We hope that there may be

representatives from a number of churches that do not now have a B. Y. P. U.

The Summer Assembly will be at Castalian Springs again this year and that is just a few miles west of Durant. A beautiful place to spend a week and a splendid program has been planned. The dates for the assembly are June 23-30.

We understand that there will be a North East Baptist Assembly on the assembly grounds recently acquired by the Baptists of that section of the state; this assembly will be July 13-20. You will hear more of this later.

Study Course returns continue to come in. If you have had your study course do not hold the report, let it come on in so we can send the awards to you, the young people are anxious for their diplomas and seals.

It isn't too late now to have your study course, so if you failed to have it in March make APRIL your Study Course month.

## Satartia Has Special Meeting

On Sunday, March 23rd, the B. Y. P. U. at Satartia had a special meeting, having invited the State B. Y. P. U. Secretary to meet with them that day. There was a service in the morning right after Sunday School in which the visitor spoke to the union and then in the afternoon at five-thirty the members came back to the church for a conference which was followed by the regular B. Y. P. U. Program; the closing program of the day was another conference. The interest was manifest by a good crowd and a cooperative spirit on the part of the leaders. The union contemplates dividing, making two unions instead of one.

## Crowder B. Y. P. U. Has One Evening Conference

The leaders of the two B. Y. P. U.'s of Crowder joined hands in having a representative of the State B. Y. P. U. Department with them on Monday evening, March 24th. The conference was to be on B. Y. P. U. problems and when the time came a good crowd gathered in the home of Mr. Knight. A heavy rain had been falling most of the day but in spite of that the young people came. After a helpful conference that lasted for more than an hour a splendid social was enjoyed, everyone taking part in it; refreshments were served and about ten thirty the crowd dispersed looking forward to another time when they could repeat this kind of a service.

"It's a Fine Thing to get Together" and that's right and a fine way to get together in a B. Y. P. U. Banquet. Why not plan a banquet for your B. Y. P. U.? Let members of all unions be there and any prospective members. That is a splen-

did way of having the "Annual Social" required by the General B. Y. P. U. Organization Standard of Excellence.

## NOTES FROM THE EVANGELISTS

The past two weeks have been spent in a meeting with the Second Baptist Church of Greenwood. The pastor and his people had been planning and praying for the meeting and we had good results.

The faith and purpose of the church membership were strengthened, a Single Budget including all the activities of the church and its Mission obligation was adopted with the agreement that it would use the Sunday School as its chief collecting agency; and the Lord added unto the church twelve persons, nine by letter and three for baptism.

At the close of the last service the church launched a campaign for funds for a suitable plant including a pastorage. Although this is a small struggling band they responded heroically and by another Winter they will have their pastor in a good home and they will be worshiping in the first unit of a substantial building. The members of the First Baptist Church, as well as other citizens of the city and county, recognizing the merits of the situation and the heroism of this band and their worthy pastor, will help in a substantial way in this forward movement.

## The Next Meeting

Unless providentially hindered, I shall begin a meeting with Pastor E. G. Evans and the people of Gunnison. We shall be in the midst of the fight by the time this reaches you so we plead for your prayers for the success of the cause.

## A Word of Explanation

A few weeks ago a friend told me he had a letter from a pastor of some country churches saying he would like to have Brother Simmons in a meeting but he was afraid he would not be satisfied with what the church would be able to pay. My answer was that if all the churches served by the Evangelists were able to pay for the services rendered there would be little reason for the Board to employ Evangelists. I feel that any church securing the services of a pastor or Evangelist should be willing to make a reasonable contribution as an expression of appreciation for his services; but, so far as I am concerned, I should much rather work for small compensation where there is a real need for such services as I am able to render than to receive a large offering where the people just want a meeting. If any pastor or church feels the need of one of the Convention force let them not stand back on account of the money. I may not be able to serve you but we can help find some one who can and will.

## Meetings Now Scheduled

Several meetings have been arranged for since I published my list before, so I am giving my engagements again. Some inquiries have come concerning other meetings but the dates have not been fixed yet.

Gunnison, April 2-11.  
Great Southern Lumber Camps, April 16-25.

Hernando, May 4-11.

Maben, May 18-25.  
Osyka, June 1-6.  
Pleasant Hill, Greene County, June 15-22.  
McHenry, July 8.  
Fairview, near Indianola, Aug. 3-9.

Darling, Aug. 10.  
Yours for service,  
—Bryan Simmons.

## THE INTERIOR OIL CO.

Read what Dr. Geo. C. Swearingen and Gov. A. H. Longino, President and Treasurer respectively, have to say to the public about the above named new oil company recently organized in Jackson:  
Mr. J. N. Harmon, Fiscal Agent, Interior Oil Co., Jackson, Miss.  
Dear Mr. Harmon:

In offering for sale the stock of the Interior Oil Company, you may say to your friends and the general public, that the officers of the Company, in projecting the enterprise, have taken every precaution known to common sense, science and finance, to remove our operation from the speculative class.

There is, of course, no such thing as absolute certainty in the oil business, but so far as it has been humanly possible, we have reduced the element of chance to the vanishing point. That is to say, we are acting on the advice of the best petroleum geologists available, we have selected our acreage on scientific principles, our holdings are extensive and well located, our actual operations will be in charge of a most intelligent and experienced man, and our funds will be handled by a former governor of the state whose name is generally admitted to be a synonym of integrity. If this leaves anything to be desired in our organization, I am unable at the moment to think it up.

With the utmost confidence, therefore, you may place our stock on the market and offer every assurance to the purchasers of it that they will get a "square deal" certainly, with the very best prospect of a nominal return on the investment.

Yours very truly,  
Interior Oil Co.,  
By Geo. C. Swearingen,  
President.

March 31st, 1930.

To Whom it May Concern:

This is to say that I am vitally concerned for the success of the Interior Oil Company of Jackson, Mississippi; that I accepted a place on its Board of Directors and its Treasurership, after a thorough study of its purposes, its proposed methods of business and its possibilities for splendid success. I am furthermore pleased to say that I have great confidence in the business judgment and perfect integrity of my associates in office.

I feel safe, therefore, in making the assertion that no part of the money of its stockholders will be mis-used or expended other than as needed for proper advancement of the Company's interests.

As a speculative oil venture in the Jackson field, I know of none offering better prospects.

Very truly yours,  
—A. H. Longino.

**BAPTIST BIBLE INSTITUTE ITEMS**

(President W. W. Hamilton, New Orleans, Louisiana.)

Dr. W. F. Powell, pastor of the First Baptist Church, Nashville, Tennessee, is to be the commencement speaker at the Baptist Bible Institute on Friday, May 23. He will preach the baccalaureate sermon and deliver the graduating address.

Dr. J. Benjamin Lawrence, Secretary of the Home Mission Board, was the speaker on our last Missionary Day. Mr. Princeton S. Hsu President of the Shanghai Baptist Academy for Cantonese Girls, is to be the guest of the Institute next week.

On Tuesday, March 18, we were able to pay \$5,000 more on the new note made by our trustees at the January session. The Bible Institute finds that "The Second Lap" in the Emergency Appeal has been far more difficult than was the first. Many of our Baptist people are making additional sacrificial gifts, and we urge upon those who have not given that they have a part in this great mission work.

On Tuesday evening, May 13, at the W. M. U. Convention in New Orleans an offering will be taken for "The Chair of Missions" at the Institute. A picture of Longfellow's chair was on the cover of Royal Service. New Orleans is the heart of Evangeline land about which Longfellow wrote.

We are expecting to render help in many ways during the meeting of the Southern Baptist Convention. The students are glad to serve in the pageants of the W. M. U., in special music, and in guiding visitors who wish to see places which are of interest to Baptists.

Dr. Truett writes: "My recent visit with the Institute intensifies my already deep conviction that the Baptist Bible Institute is an asset to Southern Baptists of city-wide, State-wide, nation-wide, and even world-wide significance. I am praying and shall pray that God will move upon the hearts of our people to conserve and undergird and carry forward this blessed enterprise, according to his holy will."

Secretary Wm. P. Phillips, in sending a check to help in our Emergency, says: "I am impressed that the Baptist Bible Institute is one of the most meaningful enterprises that we have and it deserves to live. I wanted to help answer your prayers just a little bit and tell you that I confidently believe that the Baptist Bible Institute is to rise to a high place in the work of our denomination and fulfill a glorious mission."

Bible Institute faculty and students are doing an increasing amount of extension work. Dr. Mahon has helped in the Alabama state campaign. Professor Sellers is leading the music in the Atlanta Bible Conference. Professor Campbell led in a Bible Conference at Jena, Louisiana. Professor Davis is in great demand in educational conferences. Other members of the faculty and many of the students are being used in training schools and missionary tours as well as the many usual lines of activity.

**THE LEAVEL-CANZONERI MEETINGS**

Blue Mountain, Miss.

—o—

(By Robert L. Lemons, Pastor)

An Evangelistic meeting of unusual power and interest closed at Lowrey Memorial Baptist Church, Blue Mountain, on Sunday evening, March 16th. The meetings ran through a period of eight days. Dr. Roland Q. Leavel, Pastor, First Baptist Church, Gainesville, Ga., did



*A quiet haven where  
the shattered bark  
harbors secure"*

**Y**EAR BY YEAR, in the same spirit that prompts them to provide for the material well-being of those who shall survive them, increasing thousands of thoughtful people are also providing inviolable and permanent sanctuary for those who shall go before them.

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the preaching and "radiant" Bro. Joe Canzoneri led the singing. Great congregations were in attendance. Evident concern characterized every service. Blue Mountain College students attended in a body as did also the students of Mississippi Heights Academy. The local Public and High School attended the morning services in a body. The people of the community gave heed to the meetings and attended in large numbers.

The plain and powerful Gospel messages brought by Dr. Leavel won earnest attention and the response was indeed gratifying. The Gospel appeal of Dr. Leavel's messages was uniformly based on truth that makes contact with life. There were no "high pressure" methods nor were there any attempts at sensationalism. The Holy Spirit took the things of Christ and made us to see them in a marvelous way and felt the thrill of the "compelling vision." Emphasis was continually put upon the truth that the Holy Spirit must be depended upon to use the truth and the workers in leading men to Jesus Christ who alone can save from sin. How wonderful the thought of the Holy Spirit as "amplifier" of Jesus Christ in the world today! The meetings and the messages of this fine son of Mississippi are conclusive proofs that what the world needs today is not a so-called "new gospel" but a renewed devotion to Him "who is the same yesterday, today and forever." Jesus Christ is the way of life from Eden's tragic "fall" until the consummation of all things. Such doctrine is not in the discard in these hectic days of graceless greed and painful pleasure. The effect of such preaching and the results of such meetings greatly hearten those of us who believe in "Heaven-born" revivals. Mississippi Baptists are doing a sacrificial service in lending the noble son of one of her most useful and honored families to Georgia for a while. Let Georgia not become too sure, however, that the loan will not be recalled.

"Radiant" Bro. Joe Canzoneri! Every whit is he worthy the name. He led the Choir and Congregation in great paeans of praise. Soul inspiring? Indeed it was. With a zest that betokened the heart-joy of the worshippers, they followed where "radiant" Bro. Joe led. A contagion of joy and a glad expression of that joy was in evidence at every service. The very presence of "Bro. Joe" was invitation to soulful praise. We exhausted our vocabulary of appreciation trying to tell "Bro. Joe" how much we thought of him.

One question upon the lips of our people, as we think it through, is, "Can't we get that team to return sometime?" My answer is, "Yes indeed."

The results of the meetings that lend themselves to being tabulated are: About 40 additions by baptism, 11 additions by letter, scores of reconsecrations to better living and better service, many professions of faith among those who have not yet united with the Church, a number who will go to other churches and others will be coming to us as the days go by. Then it is evident that the meetings gripped the com-

## In Memoriam

### Kennedy

Martha E. (Ware) Kennedy, born April 12, 1855; died March 25, 1930. Married to D. Y. Kennedy Oct. 17, 1880. To them were born 10 children, 4 boys and 6 girls. One boy died while small; one daughter dead. She had 26 grandchildren; two dead. She joined the Baptist Church at Concord while young. She was afflicted for the last two or three years, but bore it patiently, with great faith in God. She was indeed a great woman. Raised a fine set of children. Loved her home church. She was loved by all that knew her. She was buried in the Sharon Cemetery. I was assisted in the services by Brother T. W. Ferrell.

—D. W. Moulder.

### Dukes

Nancy Elizabeth (Gates) Dukes, age 77 years, died March 22, 1930. Was married to Robert H. Dukes in February, 1870. To this union were born 11 children, 9 girls and 3 boys; 3 children dead. There were 103 of her children, grandchildren and great-grandchildren.

She joined the Baptist Church at White Oak in 1870, and remained there until death. I have been her pastor the last 25 years; been to see her every month the last 2 years as she has been afflicted. I never knew a greater woman than her. She often talked of heaven and was anxious to go home. She leaves a family of fine children as her greatest heritage. She was buried in the White Oak Cemetery. I was assisted in the services by D. J. Miley.

—D. W. Moulder.

### IN MEMORIAM OF TOMMY VIVERETTE

The only son of the family of the late J. L. Viverette, deceased, was born Jan. 16th, 1901, and departed this life Oct. 14, 1929, survived by his loving companion, his mother, four sisters and a large number of relatives and friends who mourn his departure.

Very early in life he was gloriously converted and united with Neshoba Baptist Church of Christ, where he remained true to his convictions and faithful in service.

He was happily married to Miss Clara Sigrest, April 11th, 1929, this union being dissolved by his death all too soon it would seem to us. However, we bow in humble submission to our Father's will—knowing that he is rich in mercy unto all who love him and that he, in his infinite wisdom, sometimes disposes of our earthly plans and purposes in order that his holy and righteous will may be done, and in so doing he doeth all things well.

Tommie was a fine young man and will be greatly missed in the home, in the church and community.

munity for great good. Spiritual currents run more deeply now. Our hearts thrill with every remembrance of these servants of the Lord who came to us for these meetings. Our prayer list is longer now. Blessings upon these brethren.

Thursday, April 3, 1930

## THE BAPTIST RECORD

15

Therefore, be it resolved by the Neshoba Baptist Church of Christ:

First: That in the going of our beloved brother, Tommie Viverette, our church loses a faithful member, whose life and activities were worthy of emulation.

Second: That we record our gratitude to God for the gift of this good man who now is dead as we ordinarily think of death—yet lives in our memories with hallowed and cherished recollection.

Third: That we assure his bereaved family that their bereavement brought by his departure is our personal sorrow and we extend to them our deepest sympathy.

Fourth: That a copy of this appreciation and resolutions be spread on the minutes of our church as a memorial to his memory, a copy sent the family, and a copy sent to The Baptist Record for publication.

C. M. McCraw,  
Floyd Houston,  
G. C. Burroughs,  
Committee.

**BR— SOUTHWIDE CONFERENCE**

It was my privilege to attend the first week of The Southwide Conference held at The Southern Baptist Theological Seminary, Louisville, Ky., March 10-21. During the week I had the pleasure of renewing old acquaintances and the making of many new ones. My love for the Seminary was strengthened, because of a fresh contact, and the way the students and faculty received all those who were in attendance at the conference.

The conferences on the various phases of our work were led by men

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An indispensable guide to all who would keep pace with the proper operation of our Sunday Schools. But for the fact that it is a study course book destined to reach tremendous sales volume it would be listed at \$1.25 to \$1.75

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on our noble faculty at the Seminary, and other outstanding leaders in our denominational life. Each conference was inspiring and seemingly could not have been better.

The messages brought by Dr. Truett could not have been better. Great crowds flocked to hear him. Many were turned away for lack of room. Surely there was not one who heard Dr. Truett but what went away feeling like God had spoken through His servant. Every message was heart-searching. Our souls were stirred at every meeting, and I think all of us came away feeling that we wanted to be better servants of our Master.

The entire conference was one of the best I have ever attended anywhere. I think all who attended feel grateful to Dr. Dobbins, the director of the conference and all who had a part in making it what it was.

Mississippi had five pastors present the first week, Dr. W. A. Hewitt, Dr. H. M. King, D. A. McCall, A. A. Kitchings and the writer.—Personally it is the hope of the writer that next year there shall be another similar conference and many more of the pastors of the State shall be able to attend.

—W. C. Howard.  
Flora, Miss.

**BR—**

**A BAPTIST BIBLE INSTITUTE EXPERIENCE**

(By Daisy L. Fountain, Student)

Ever since I have been here at the Baptist Bible Institute I have gone down to Magazine Market on one of my assignments. This is one of the very best places in New Orleans to do personal work. I have had the pleasure of being the "story teller" for the little children, and usually have fifteen or twenty present every meeting night.

On one night just before Christmas, I decided that among the many different stories I had in mind the story of the Christ Child would be best. That night I had only about ten present, but they all seemed eager to start. You could hear them whispering, "Oh, there's the story teller!" "Just wonder what we'll hear tonight!" When you hear a thing like that you are led to ask whether you are the one to do the task.

I waited through the songs and then came time for me to gather my children off on the side and tell them the story. I first led them in singing, "Everybody Ought to Love Jesus," and then had prayer. The very first thing I asked was, "How many of you know what day we will celebrate soon?" Oh, then to hear them say that Santa Claus was coming! You cannot imagine how I felt. I just prayed that God would give me power and wisdom to tell the Christmas story and have them know what Christmas really meant. So many of the children said it was the first time they had ever heard it. How glad I was that I had the privilege of telling these little folks the most beautiful story ever known!

**CLEVELAND**

One of the most encouraging features of the work here is the growth of the Men's Bible Class. Hon. E. H. Green, attorney at law, is the president of the class, and Dr. W. M. Kethley, president of the Delta State Teachers College, is the teacher. Last week a banquet was served to the members and prospective members at the Cleveland Woman's Club Building. In spite of the bad weather a large number was present. The ladies of the Missionary Society prepared the food and the young ladies of the Baptist Student Union served.

A very splendid program had been arranged and every one left feeling that he wanted to throw himself into the work of the class with more enthusiasm.

President Kethley makes an ideal teacher. It is the feeling of all members of the class that they have never known a better. He is to be congratulated on the hold which he has on the hearts of the members of this class. Never has the attendance been so good, nor the interest so great.

—I. D. Eavenson, Pastor.

**BR—**

Whereas, Reverend W. A. Roper has resigned the pastorate of the Tylertown Baptist Church and is now leaving us after nine years of continuous service, and, Whereas, the membership of this church is deeply conscious of the inestimable value of his leadership during the years of his pastorate,

Now, therefore, be it resolved by the Tylertown Baptist Church, in conference this day assembled,

That we are deeply appreciative of the value of the services so faithfully given by Brother Roper as our preacher, pastor and leader during these years, and of the splendid Christian influence he has unfailingly exerted in this church and throughout this community;

That we also attest to the fine and generous co-operation of Sister Roper in every sphere of church activity, and to her cheerful interest and sympathy in the community life and welfare;

That this church has been singularly fortunate in having had Brother and Sister Roper associated with it during these years; and now, upon their departure to another field, they carry with them our wishes and prayers that God's richest blessings may ever attend them.

Be it further resolved that these resolutions be spread at large upon the minutes of this church, and that a copy be furnished to Brother and Mrs. Roper, and a copy sent to The Baptist Record with our request for its publication.

—BR—

**Make April a Great Month for Missions**

—BR—

If you want to make a run you've got to play ball for all you are worth.—Ex.

—BR—

Everybody in the grandstand is watching you. Will you score a hit in life?—Ex.

—BR—

If you think you've failed, face the facts. You haven't put your all into the game.—Ex.

**Make April a Great Month for Missions**

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### THREE BLESSED REVIVALS AND THEIR CAUSES

(By Theo. Whitfield, Pastor, First Baptist Church, Desloge, Mo.)

This article will tell how is conducted a steady revival that has been going on in my church for several months—all caused by some thirty men of the church going, week day evenings to their unconverted friends' homes to lead them to Christ. The following is the method we have fallen into in operating it:

1. The visits are made only to sinners' homes, no matter how wicked, profane or hard they may be.

2. An engagement or "date" must be made with the man. It is astonishing what people will let you come—godless people, non-church goers, Catholics even, as well as educated, refined people. A devout Catholic woman at our last meeting said to us, "You people are the first people ever to come and pray in my house." Her husband was converted too.

3. How is the engagement gotten? By just asking for it. The men get dates with their friends. They just say to a fellow, "Say, we want to come over to your house some night and hold a service," and in two out of three cases he will say all right. The date is then set and from that time the matter naturally bears on his mind, and you know, if you can get a man to think, he will soon be saved. Another law of psychology is that by his accepting the Christian men to his house he has partially surrendered to God.

4. We all meet at a member's

home and each tells what he knows about the family we are going to see—who is in it—the situation, etc., and then we all kneel and every man prays—one after the other—for power and wisdom to meet what arises.

5. We then go in a body to the home and we have everybody come into one room—no matter how crowded it be, or how you have to seat them all. This is important.

6. We carry along songbooks and sing a song and then the Pastor reads a passage on salvation, and briefly expounds it, and then calls on 4 or 5 brethren to pray, and then opens the meeting for testimonies. Each man testifies, and then comes a thing very important—I come around to the man himself and I ask him what has he to say—for it is very important that he be gotten to talk and to talk freely. He will usually say that he believes in religion. I then say "Well, how about starting the Christian life tonight?" He will usually say that he just could not do that. Then the men take it up with him. One will say, "Yes you can do it, because I tried it and succeeded." Then he will say, "Well, I mean to do it some day, but not tonight," and quick as a flash another will fire into him, "That's too dangerous, for today is the day of salvation." After we have thus talked to the man and his wife and answered every objection they have brought up, I then say, "Now we are all going to stand up and sing a song and if anyone here will start out to serve Christ, come and give me your hand." Should he not do that, then comes a very, very im-

portant and critical thing to do.

7. The brother that secured the date with the man—and that is usually the man's closest friend in the crowd—goes over to him and puts his arm around him and says, "Bill, come on and be with us for we want you." The man frequently will break down then and the Spirit will enter his heart. If he surrenders we immediately turn to the wife and say, "Now won't you come on also." If the man does not accept, some of the brethren go to her anyway and to any children or neighbors present and plead with them to be saved.

8. Depend on it, the Lord will accompany you with power, for He said—in speaking of this very matter—that absolutely all power was His and promised when we went into all the world to make disciples He would be with us even to the end of the world.

—BR—

**Make April a Great Month for Missions**

—BR—

**SARDIS**

—O—

The Sardis Church is in fine shape and going strong. We have lost some of our best members during the past year, including two deacons, H. J. Mitchell and J. E. Bridger, by death, and Bro. E. L. Still, another deacon, by removal. Notwithstanding, several other very useful members have been added to our membership by letter.

To fill the vacancies in the diaconate we have ordained three men to this office, namely: O. D. B. Causey, L. H. Temple, and W. F.

Blaker. This very impressive service took place last Wednesday night, Pastors J. W. Lee of Batesville and C. C. Weaver of Hernando assisting.

It was a mistake about the pastor resigning. It was published in the Commercial Appeal and Evening Commercial Appeal and Evening throughout the state, but the report was erroneous. The pastor exchanged pulpits with a brother in Louisiana with a view to a possible exchange of pastorates so as to enable him to attend the Bible Institute for further study. It was made plain that he was not resigning. It seems now quite unlikely that the exchange will be made. This will answer the letters of those who have been sending their suggestions and recommendations to the pulpit committee of this church. We are sorry that this error should have been published in the daily papers conveying the wrong impression.

We are happy in the work of the Master and expecting gratifying results this year.

—N. G. Hickman.

—BR—

Cultivate your better self and you will develop into a man pleasing in the sight of God.—Ex.

—BR—  
**Make April a Great Month for Missions**

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## The Ifs of Victory

### IF

—All who made pledges to the Co-operative Program will pay their pledges up-to-date on Sunday, April 27th it will be most helpful toward making April a great month denominationally.

### IF

—All who have not made pledges will make an offering to the Co-operative Program on or before, better before Sunday, April 27th the aggregate will total tens of thousands of dollars in each state within the Southern Baptist Convention territory.

### IF

—All pastors will make an earnest effort they can assure the payment of pledges up-to-date, and they can secure special offerings from thousands of their members on or before Sunday, April 27th.

### IF

—All will earnestly pray about the Lord's work they will then, do their full duty in the matter of offerings. Prayer leads to giving, glad and liberal giving.

### IF

—All will cheerfully give, then, God will be pleased. "God loveth a cheerful giver."

## Executive Committee of Southern Baptist Convention

Nashville

-:-

Tennessee